

THE 1608/3996

ARTIFICES OF THE *Romish* PRIESTS,

In making Converts to POPERY:

OR,

An ACCOUNT
OF THE

Various Methods, practised by *Popish* Missionaries, to deceive the *Protestants* of this Kingdom, and deprive them of their Religion and Loyalty.

With Authentic Proofs from the Writings of the *Papists* themselves.

Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and Land to make one Proselyte; and when he is made, ye make him two-fold more the Child of Hell than yourselves, Matt. xxiii. 15.

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MISCELLANEOUS ARTS



1850-1860

1608/3996

HAVING observed the Discourse of
Mason the Major following by Dr.
Edmund Diverine, and other writers, in
the course of their Debates, I have lately made a short
outline of their Arguments for the consideration of my
friends, in their Committee. I have however omitted the
whole of the Debates, as they will be better understood by
those who have seen the original Discourses; and therefore
will be contented with giving a short Summary of them.
The first Point of their Debates was, to ascertain
whether the Power of the Commonwealth, or Parliament, to
make War, was derived from the Common-people, iustly
or unjustly. This Point is now very well known to those
who have attended the Debates, and need not be repeated.
The second Point was, to ascertain whether the Commonwealth
had a right to make War upon France, for the
Subjects of that Country having given up their
Country to a foreign Power, for the
conquest of which, by a foreign Power, had
been agreed upon.

~~and have a very difficult journey from
abroad to doing, and to a distant place to
get out and make it.~~ **T H E** ~~way~~ **is** ~~to~~ **I** ~~be~~
~~hold~~ ~~W~~ ~~in~~ ~~the~~ ~~way~~ ~~it~~ ~~is~~ ~~ob~~ ~~the~~ ~~blue~~

MISSIONARIES ARTS

DISCOVERED.

INTRODUCTION.

HAVING observed the Difference between the Method followed by *Protestant* Divines, and that which the Gentlemen of the Church of *Rome* take, in their unwearied Endeavours for gaining Proselytes, I have several times taken notice, that, instead of handling particular Controversies, they, for the most part, wholly decline them, and take another Course; wherein what their Design is will easily be apprehended, if we consider, that their Experience tells them, that Prejudice is the main Prop of their Church, which renders their People deaf to whatever is objected to their Doctrines; and they know very well how far that goes to make them believe whatever is imposed on them. It is an usual Thing to hear the Common-people justify themselves, in Matters of Practice, by the Examples of those they have an Esteem for; and, if they can find any thing they are blamed for, countenanced or practised by a Person they look upon as a pious or wise Man, it is their com-

mon Argument, Such a Man, who is much better and wiser than I, is of this Opinion, or acts as I do, and why may not I? I am sure he would not do it if it, were not lawful: Which Observation those Masters of Crafts, who manage even the eternal Affairs of Souls by the Wiles of Policy and Cunning, make such use of, as to bend all their Endeavours to create in the People a good Opinion of them, and then they know their Work is as good as done. And not only my own Observation assures me, that this is their Design, but I offer this Evidence of it. Among all the *Romish* Converts you shall scarce find one, who is able to give you any particular Reason for his Change, but only this, that he cannot think so holy a Church would deceive him; and he is convinced, that it is his Duty in all Things to submit to her, without examining her Doctrines; which is a clear Proof, that their main Endeavour is to insinuate themselves into the good Opinion of those they would pervert; and, having sufficiently possessed them with such favourable Thoughts, they easily prevail upon them to give themselves up to be conducted by them; so that Prejudice and Affection make more *Papists*, than Evidence of Truth and Reason.

Thus, by insisting upon Generals to possess the Affections, rather than inform the Judgments of Men, they go uncontrolled; our Divines going the fairer Way to work, and aiming at the rectifying Men's Understandings, not the forming of a Party of Profelytes, as if Truth was to be found by the Voices of the giddy Multitude, and not by rational and convincing Evi-



Evidence, which made the ingenious *Answer* to the Dean of London-derry profess, (a) That he always believed, that they rather designed to gain Proselytes by confounding their Heads, than by clear Reason and Information; their Design being, (b) to make a Shew of saying somewhat, ours to instruct our People. I have had occasion to be acquainted with several of their Converts, and do profess, I could hardly ever meet with any who understood the Matters in Dispute, but acknowledged, it was the Force of these general Arguments that prevailed on them to change.

And this Way is not only followed by some among them, but the whole Clergy (c) of France have propounded general Methods to be prosecuted to this End, and the University of (d) Lovaine have published theirs.

Finding therefore, that all their Success proceeded from particular Artifices, I thought it my Duty to endeavour to prevent their doing any farther Mischief, by laying them open to the World, that the unchristian Slights being discovered, and their Force enervated, the People may be upon their Guard, knowing what Dealing they are to expect from these busy Men, and not be so easily possessed with Prejudices, which they labour to instil into them, into them, in order to enslave them in such a

(a) *Answer to the Consideration*, which obliged Peter Manby, &c. p. 3. Lond. 1687. 4to.

(b) *Summ. of Prin. Cont.* p. 3. Lond. 1687. 4to.

(c) See Burn. *Answer to the Meth. of the French Clerg.* 1683. 8vo.

(d) *Mysterium Pietatis, Ultraj.* 1686, 8vo.

Number of Errors and Superstitions, as no one Sect besides was ever guilty of, which I shall endeavour to do in the following Chapters.

CHAP. I.

Of their Manner of Address.

WHEN the *Missionaries* have a Design on any particular Person, after Acquaintance once got, they are very cautious not to begin to insist closely upon any religious Subject, until, by their Industry and diligent Observation, they have discovered the Disposition and Inclination of their intended Profelyte: This is one of the secret Rules found in the College of Jesuits at *Paderborn*.^(e) That, in attempting to gain young Men, to list themselves in their (*e*) Order, they endeavour to please them with such Diversions as are best suited to their Tempers, and most apt to allure them to be of that Society, where they meet with what is so agreeable to their Inclinations. It is indeed usual with them to cast out several loose Words, either concerning the Holiness and Certainty of their Faith, or the Uncertainty and Vanity of the *Protestants*, which they know are as so many latent Darts, which will pierce deeper when other Arguments come to drive them on: But, till they find how the Disposition

(e) *Instruct. secret. pro super. Societatis Jesu*, p. 17. It is one of the Pieces published in the *Arcana Societatis Jesu*, 1635, 8vo. See it in English. Printed at London for Tho. Dring, 1658, 8vo, in the second Part of the *Mystery of Jesuitism*.

of the Person lies, they cannot practise their several Arts, which vary according as the Tempers differ of those they deal with. Their Character of religious Men gives them always an Opportunity to discourse, with a serious Look and grave Accent, of the great Things of Salvation, which they seldom or never omit to lay hold on, seeing such Discourses are very apt to make Impressions upon the Minds of those who are devoutly inclined; and, if the Person they deal with be such an one, they are very proper and seasonable to be used to him; and, on the other hand, if he be not, they can put no stop to their Design, for, by their reiterated Pretences of Zeal for the Salvation of Souls, their frequent Instances of their Trouble to see so many led in Error, and ready to perish, and their free Offering the utmost of their Service for so good a Work, with their earnest and serious urging the great Danger a Protestant is in, they gain, even with the Loose and Vicious a good Opinion of them, that they are really in earnest, and believe and design what they pretend: And, there being scarce such a thing in the World a real speculative Atheist, they know that all are desirous of Happiness hereafter, though not willing to leave their Sins for it; therefore even with the worst they get this Advantage, that, by their Lamentations and zealous Pretences, they are believed to have a Design only to lead them to Heaven; to which Point gained, they know how to accommodate their Doctrine even to those, by offering them such an easy Way to future Happiness, that, distastng the four Methods of Repentance, and

and universal Holiness, they will willingly go where they have hopes of gaining Heaven, and keeping their Sins too.

By this Means being sure to gain by serious Discourses, whoever they have to deal with, you will certainly meet with as heavenly and religious Expressions as can be invented; and after they have enlarged upon the Worth of Souls, the Importance of the right Faith, and their own Intentions, being only to enlighten those who are in the Darkness of Heresy, which they will express with the utmost of their Rhetoric, and set off with the most devout Looks, and earnest Actions; they will vary their Expressions, to find out what is most taking; sometimes they will tell you, we require what God never commanded, by teaching those Duties under Pain of Damnation, which are in themselves not necessary, and the Omission of them only venial Transgressions, which do not in themselves deserve Damnation; and that we call those mortal Sins, affirming, that all (f) are absolutely obliged to avoid them, which God never esteemed as such; and that we make the Case of Christians too hard, affirming, that there is no Difference between Counsels and Commands, whereby we bind every one to do those Things, which none, according to them, except by a particular Vow, are obliged to; that we affirm all our Duties to be so imperfect, that they are in themselves Sins, thereby discouraging Christians in their Performance of them, and affronting the

Grace

(f) Thus, where we teach Meditation to be the Duty of every Christian, Father Croft, in his Sermon before the Queen, Apr. 21, 1686, saith, I do not approve the Opinion of those who hold it obligatory to all.

Grace of God, as if he could not enable us to keep all his Commands perfectly; but there will still be Imperfections in their Performances which make work for daily Repentance; so over-burthening the Consciences of Christians, where God hath not done it.

This, they know, will be greedily catched at by the *Libertine*, who is glad to hear of an easier Way to Heaven, than the *Protestant Church* shews to her Members; and, if the Person they address to should happen to be of a devout and severe Principle, they know how to make use of the same Charge, to work their Ends; by complaining, that, whereas God hath left some Things only recommended by way of Counsel, we, by preaching them as Commands, take away all the Merit of those Performances, which is greater where Men are left free, than when they are obliged under Penalties; and that we do thereby frighten Men from real Holiness; and, by such a general Discourse, which they can apply to all Tempers, they make their Way towards fixing a good Opinion of themselves, in the Minds of Men, who are much taken, if they be inclined to Vice, with the Hopes of more Liberty, which is offered them under the Shew of Holiness; and, if serious, with the hopes of merit, and attaining to a greater Degree of Glory, by their free uncommanded Obedience, than they could expect from an Obedience yielded only to severe Commands; for the feeding of whose Humour they will enlarge upon that usual Topic, that we have no Repentance nor good Works in our Church, (a Scandal which they often cast upon us,) and consequently have none of that Strictness

which a pious Soul delights in; and this seeming Argument for the greatest Strictness, they can turn to the Encouragement of an idle and vain Disposition, by extolling the Ease of their Absolution and Penance, when we take such Methods, as keep a Man all his Life to a serious Examination and Enquiry, whether his Repentance be sincere.

These Discourses, and such as these, being applicable to all sorts of Men, are common with them even at first; but, when they have made a Discovery of your Dispositions, they come more particularly to their several Methods, which are suited to each Temper; and having endeavoured, with all their Power, by Actions as well as Words, to render themselves esteemed, according to that Instruction to the (g) Superiors of the Jesuits, ‘ That they should ingratiate themselves with the People, by shewing the End of the Society, to be as tender of the Welfare of their Neighbour as of their own; and upon this Account undergo the meanest Offices, visit the Hospitals, and assist the Poor; make charitable Collections, and dispose of them to the Poor in Public, that others, being excited by their Liberality, may be the more kind to the Society.’

They begin afresh, if they deal with a devout Soul, to enlarge upon their Care of Souls, and

(g) *Instructiones pro Super. Societ. Iesu. P. 4.* Ut se grata & acceptam præbeat societas incolis loci, multum ad hoc conductet explicatio finis societatis, præscripti in regula secunda summarii, incumbere in salutem proximi, & que ac suam. Quare humilia obsequia obeunda, in Xenodochiis, & limo jacentes invisendi.—Eleemosynæ conquiriendæ, dandæque pauperibus aliis videntibus, ut ædificati facta nostrorum sint in nos libiores.

their Unwillingness to meddle with these Matters, being more inclined to the more practical Duties, as when the *Jesuits* have a mind to advance any of their Partizans to a high Place in any Prince's Court, they are directed to (b) inflict upon the great Concern that Religion and Justice hath in those who are advanced to Dignities ; and therefore, that such ought to be elected as are eminent for their Virtues, which they are to enumerate, and then be sure to propose a Friend of the Society's, as endued with the Virtues they before commended ; but at the same time express their Unwillingness to meddle.

Just so they govern themselves in making Converts, among the Pioufly-inclined ; and, as (i) Sir *Edwin Sandys* observes, of their Gestures, and such Pretences, When a Frier is an Abandoner of the World, a Man wholly rapt with divine Affections and Extasies, his Apparel denouncing Contempt of all earthly Vanity, his Countenance preaching Severity, Penance, and Discipline ; breathing nothing but Sighs for the Hatred of Sin ; his Eyes lifted upward as fixed on his Joys ; his Head bowed on the one Side with Tendernesse of Love and Humility, extending his ready Hand to lay hold on Men's Souls, to snatch them out of the fiery Jaws of that gaping

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(b) *Ibid.* p. 30.—Sæpe inculcent principibus, distributionem honorum & dignitatum in Repub. spectare ad iustitiam ; graviterque deum offendit si contra eam a principibus peccetur ; se tamen nolle dicant ingerere in ullam administrationem Reip. & hec se in viros dicere ratione sui effici ; Quod ubi apprehenderint principes, expellicetur ipsis, quibus virtutibus præditis esse debeat viri assumendi ad dignitates Reip. commendationis capita sumantur, ex amicis societatis nostræ, &c.

(i) *Europæ Speculum*, p. 71, 72, Lond. 1687, 8vo.

ping black Dragon, and to place them in the Path that conducts to Happiness : when such a Man, I say, shall address himself to a Woman, or to any other vulgar Person of what sort soever, persuading, beseeching with all plausible Motions of Reason, yea with Sighs of Fear, and Tears of Love, instanting and importuning no other Thing at their Hands than only this, to be content to suffer God to save their Souls, and to crown them with everlasting Happiness ; which they shall certainly attain by ranging themselves with the heavenly Army of God, that is, by adjoining themselves to the Church of Christ and his Vicar ; and this again and again iterated and pursued with Shee of incredible Care of their Good, without seeking other Meed and Commodity to himself, save only of being the Instrument of a Soul's Salvation. Is it to be marvelled, though he prevail and possess them in such forcible sort, that no Access remain for any contrary Persuasion ; and certainly, by their dealing thus with Men at single Hand in private, they prevail, as Experience doth daily shew, exceedingly.

But as they take this Method to deal with some, so they address themselves to others in a quite contrary Manner, they having, as I shall prove more particularly hereafter, not only several Ways of Inflination, but several, yea contrary Doctrines framed on purpose to be as Baits for all Sorts of Men ; which, as I have often observed, so I find it noted by that ingenious Gentleman, who had spent a great Part of his Time in Italy, the Mint of their Policies, which they have, to my Knowledge, made great use of in these Kingdoms, and

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and some neighbouring Nations; (*k*) 'The particular Ways, saith he, they have to ravish all Affections, and to fit each Humour, are well nigh infinite; there being not any Thing either sacred or profane, no Virtue or Vice almost, nothing of how contrary Condition soever, which they make not in some sort to serve that Turn; that each Fancy might be satisfied, and each Appetite find what to feed on: Whatsoever either Wealth can sway with the Lovers, or voluntary Poverty with the Despisers of the World; what Honour with the Ambitious; what Obedience with the humble; what great Employment with stirring and metalled Spirits; what perpetual Quiet with heavy and restive Bodies; what Content the pleasant Nature can take in Pastimes and Jollity; what contrariwise the austere Mind in Discipline and Rigour; what Love either Chastity can raise in the Pure, or Voluptuousness in the Dissolute; what Allurements are in Knowledge to draw the Contemplative, or in Actions of State to possess the practic Dispositions; what with the hopeful Prerogative of Reward can work; what Errors, Doubts and Dangers with the Fearful; what Change of Vows with the Rash, of Estate with the Inconstant; what Pardons with the Faulty, or Supplies with the Defective; what Miracles with the Credulous; what Visions with the Fantastical; what Gorgeoufulness of Shews with the Vulgar and Simple; what Multitude of Ceremonies with the Superstitious and Ignorant; what Prayer with the Devout;

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(*k*) *Europæ Speculum*, p. 37, 38.

sof what with their Charitable Works of Piety; what Rules of higher Perfection with elevated Affections; what dispensing with Breach of all Rules with Men of lawless Conditions? And so he goes on to shew how the very Constitution of their Church is made up of such Contrariety; which I shall insist farther on in another Place, my Business here being to shew how they are prepared to fit each Temper and Inclination, with suitable Discourses and Allurements. They know the greatest Part of Men in the World are either very much taken with gaudy and pompous Sights, which bewitch their Senses, and so wholly possess them, as to take away all Room for rational Reflections; or so charmed with the Delights of their beloved Corruptions, that they are unwilling to part with them.

To catch the first Sort, we find them boasting of the Splendour and outward Glory of the Church of Rome, to such a Degree, that they have made this (*l*) Pomp a Mark of the true Church. This is observed by an ingenious Author of their own (*m*) Communion, ‘That they insist much upon the fine Churches they have at *Rome*, whose admirable Structure doth greatly edify Believers, and, as Cardinal *Pallavicini* says, (lib. 8, c. 17) is of itself capable to convert Infidel Princes. This Way of catching People by gaudy Shews, and splendid Sights is looked on with such a favourable Eye among them, that the three Bishops

(*l*) *Bellar.* lib. de Not. Eccl. c. 18.

(*m*) *Sure and honest Means for the Conviction of Heretics,* p. 116, Lond. 1687, 4to.

Bishops (*m*) from Bohemia, in a Letter of Advice
sent to Pope Julius III. observe, That the Vulgar
are given to admire and to be amused with these
Things, in the Contemplation of which their
Minds are as it were so intangled, that they
have no Relish for any other Food, nor Inclina-
tion to any other Doctrine. They affirm, that
they were designed for that Purpose, and there-
fore give it as their Judgment, That they should
be augmented and multiplied; for, say they, if
the introducing and appointing those few, which
we have mentioned, were of such Use to the
Settlement of your Kingdom, of what Advan-
tage would it be were there some new ones ad-
ded? And this Advice was so exactly observed,
that the excellent *Richerius*, a Doctor of the
Sorbon, tells us, 'That (*n*) this was the Scope
and Design of the Reformation established by the
Council of Trent, nothing being effected for the
Truth, but external Pomp provided for, so that
innumerable splendid, gaudy Ceremonies were
daily invented, whence proceeded a magnifi-
cent and theatrical Way of adorning their
Churches, the Sacerdotal Ornaments, glittering
with Gold and Silver, while the Priests who
wore them were mere Stocks; by which Ar-
tifices the People's Minds were amused and
insensibly drawn from the Consideration of
the Necessity of Reformation, Which made
the people of that age gnomes and oldwives of the
world.

(*m*) See their Letter at large in *Vergerius*; and lately in English, intitled, *The State of the Church of Rome before the Reformation*, 1687, 4to.

(*n*) *Richer. Histor. Gentil. Gen. lib. 4. par. 2. p. 246, 247.*
Colon. 1683, 8vo.

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the learned *Andreas Mafius* (p) complain, That
Piety was extinguished, and Discipline neglect-
ed, while all Applications were made, and In-
ventions used to increase their Pomp,

The glittering Gold in their Temples, and
curious Images of Saints and Angels, the nume-
rous and stately Altars, the mighty Silver Sta-
tues, the rich and glorious Vestments you see
up and down their Churches, strike the Senses
into a kind of Extacy; which they are so sen-
sible of, that with all their Rhetoric they en-
large upon this Subject, striving to persuade their
intended Proselytes to see with what Magnificence
they perform their Worship; thus when his Ma-
jesty of blessed Memory (q) King *Charles I.* be-
ing then Prince, was in the *Spanish* Court, there
were great Sums expended in solemn glittering
Processions, and their Churches set out with
their richest Ornaments, to charm his Senses;
but he was too well-grounded in his Religion to
be caught with that Bait: And I remember this
is given by (r) Capt. *Robert Everard*, as a Mo-
tive to his Conversion, as he calls it, to the *Roman*
Church. The great Use they make of it inclines
me to believe, this Device is accompanied with
more than ordinary Success; it is also so universal,
that in the *Indies* they have these Pageants, to
delight the Senses and Fancies of the *Indians*: (s)
Against *Christmas-day* they set up a thatched
House like a Stall in some Corner of their
Churches,

(p) *Apud Richer.* ubi sup. as a wing

(q) *Rufusw.* Collect. par. I. p. 83. fol. *Lond.* 1659. v. *Lond.*

(r) In his *Epistle to the Nonconformists*, 1664, 8vo.

(s) *Gage's New Survey of the West-Indies*, p. 152, Edit.
Lond. 1655, fol.

Churches, with a blazing Star over it, pointing to the three Wise Men from the East ; within this Stall they lay a Crib, and the Image of a Child, the Virgin Mary standing on one side, and Joseph on the other ; there is likewise an Ass and an Ox, the three Wise Men kneel and offer their Gifts ; the Shepherds stand aloof off with theirs, and the Angels hang about the Stall, with several Instruments of Music ; and there is scarce an Indian that cometh not to see this Bethlehem ; as we are assured by one who was a Frier, and dwelt in those Parts above twelve Years, who gives several other Instances of the same Nature (t).

I have frequently been answered by their Converts, when desiring to know what they found amiss in our Church ? That we did nothing to keep up the Remembrance of our Saviour, which they were at the greatest Charges to effect ; and I have received a Relation, from a Gentleman very conversant among them, which for several Reasons I think worth inserting.

This Gentleman in his Travels, being at Brussels in the Low Countries, was often invited by Preists there to their Churches and Convents, after some time spent in debating Points in Difference between the two Churches, they, finding no Probability of his Conversion, one Day told him, ' There would be a great Ceremony at such a Church the Friday following, being Good-

(t) Ogilby, in his History of Japan, Edit. Lond. 1670, p. 242, 246, 247, &c. gives an Account of the same Method by the Missionaries in that Country.

' Good-Friday, at which they desired he would
 ' be present one of them adding, that he thought
 ' the Sight of it alone was enough to convert
 ' any Heretic; and instance in one or two
 ' Persons on whom it had a very powerful
 ' Effect.' According to their Desire the Gen-
 ' tleman went, and by the Motion he felt in
 himself (the Representation being so lively that
 it melted him into Tears) doth profess, ' He
 ' believes the weaker sort of Men, who are not
 ' very well grounded in their Religion, may be
 ' strangely altered by such a Sight; though, upon
 ' Deliberation, he found it so gross a Piece of
 ' Idolatry, that it created in him a greater De-
 ' testation of the Religion of the Church of Rome
 ' than he had before.' It being never, that I
 know of, related by any Author, I believe it will
 be very acceptable to the Reader to have an Ac-
 count of it.

' At the upper End of the Church there is
 ' a large Stage erected, in the midst of which
 ' is set up a Croſs, on which is nailed an Image
 ' of our Saviour (given, as they say, by the In-
 ' fanta *Isabella*) made of Pasteboard, but exactly
 ' to the Life, having Joints, and the Meins ap-
 ' pearing as full of Blood; it is crowned with
 ' Thorns, and hangs in the Posture of a cruci-
 ' fied Person; on one side stands the Image of
 ' the Blessed Virgin all in Mourning, and on
 ' the other a Coffin to lay the Image in. After
 ' the Sermon, the Governour and most of the
 ' Nobility being present, there come forth six
 ' Friars bare-foot in their Stoles, who fall prostrate
 ' before the Image, frequently beating their Breasts,
 ' lifting up their Heads, and looking on it with
 ' all

all the Signs of Grief and Adoration; then
 rising by degrees, two of them remain Kneel-
 ing, each holding an End of a large Swathe,
 which is put under the Arms of the Image;
 two standing under the Image to receive it,
 and the other two ascending two Ladders,
 which are placed at the Back of the Cross;
 when one, with a great deal of Reverence,
 taking off the Crown of Thorns, wipes it, and,
 descending, brings it to the Front of the Stage,
 where shewing it to the People, they all kneel
 with much Devotion; then, approaching the
 Image of the Virgin, he falls on his Knees,
 and lays it at her Feet: Then, returning up the
 Ladder, they, with a great Noise and Knocking,
 take out one of the Nails, upon which the Arm
 of the Image falls, exactly like the Arm of a
 dead Man; this Nail he carries to the Peo-
 ple, who as before prostrate themselves, and
 he with the same Gesture presents it to the
 Virgin; after which the other Nails are shewn
 and presented: The Body being taken down,
 and brought by them with a slow Pace, and
 mournful Look to the People, they adore again,
 when the Friars upon their Knees present it
 to the Virgin, and with much Ceremony lay
 it in a Glass-coffin, in which it is carried
 round the Town, the several Orders, (the
 Carthusians and Jesuits excepted, who attend at
 ad Procession) with lighted Candles preceding,
 the Governour of the Netherlands, and the No-
 bility following bare-headed. What they did
 afterwards the Gentleman saw not.

Thus have the Romanists brought the most
 gross Pageantry into their Church to be Mo-
 tives

tives to their Religion, not considering, that the Heathens of Japan and China, and the Inhabitants of America, whose Images and the Inside of their Temples are all of maffy Gold, have in this respect, a fairer Title to be the true Church, than they; from whence the Heathens of old cannot be excluded, if Pomp, as Bellarmine and others teach, be a Mark of the true Church, seeing their Ceremonies and Rites of this Nature are copied from them, as is confessed by Cardinal (u) Boronius, 'That the Offices of Pagan Superstition were purposely introduced and consecrated to the Service of God, (as he calls it) and true Religion. And yet, by this very Method, they gain so much, that (x) a diligent Observer of them, before cited, affirms, 'That, were it not that the Musick, Perfumes, and rich Sights, did hold the outward Senses with their natural Delight, surely their Worship could not but either be abandoned for the Fruitlessness, or only upon Fear and Constraint frequented.'

And in this Particular they have several Baits, according to the several Dispositions of Men, for the more refined Sort of those, who are caught with these glorious and splendid Sights, they have such Representations as I have mentioned; but for the Less discerning they are, like their Similitudes, so gross, that, in a Person of a very moderate Understanding, they are fitter to excite a Loathing and Contempt, than Admiration: For what other Effect can proceed

from

(u) Ad. Adu. q200, sed. 45. lo Confutatio introductione videtur ut que erant gentilicie superstitionis officia easdem sacrae Dei cultum sacrificata in verie religionis cultum imponerentur.

(x) Europe Speculum, p. 8. Lond. 1687, 3vo.

from such a Picture, as that over the Altar at Worms, which one would think was invented by the Enemies of Transubstantiation, to make it appear ridiculous: 'There is a Wind-mill; and the Virgin throws Christ into the Hopper, and he comes out at the Eye of the Mill all in Wafers, which some Priests take up and give to the People.' But, notwithstanding the Coarseness of this Emblem, it is so agreeable to the Genius of the German Boors, that it is to this Day over one of their Altars there.' (y)

This Practice of theirs, in which they place so much Confidence, and to which they are beholden for much of their Success, is so far from being warrantable, that it is directly contrary to the Design of the Gospel, whose Simplicity is such, as that it needs none of these Gue-gaus to support it; and therefore it was spread by the first Planters of it without them. Saint Paul was so far from making use of such Vanities, that he *durst not use the (z) enticing Words of Man's Wisdom* in his Sermons and Exhortations; which surely is much more tolerable, than to endeavour to gain Men to the true Religion, by bewitching them with those sensual Objects, which the Design of Christianity is to wean them from. And certainly, when we are cautioned *not to be like (a) Children, tossed to and fro with every Wind of Doctrine, through the Slight of Men,* there is a particular Caution included therein, against suffering

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(y) Burnet's Letters of his Travels, p. 287, 288. Edit. Roterd. 1687, 8vo.

(z) 1 Cor. ii. 4, 5.

(a) Ephes. iv. 14.

such vain Shews, and gaudy Pomps to make Impression on us, which are the peculiar Delights of Children, and must needs argue us very much (b) Children in Understanding, and Religion to be enticed by them.

The Truth of this is so clear, that those among the Romanists, who endeavour to fix in their Minds a right Idea of Christianity, remembering that the Founder of it said, *his Kingdom was not of this World*, conceive such an Indignation against these carnal and vain Methods, that one of them does not stick to say (c), ‘That, if any Man be converted by these, he is a Fool; and assures us, that he knows, that upon People of Understanding, who apply themselves to solid Things, and grow in Spirit and Truth, this hath a contrary Effect; for these Things do debauch the Mind, and set it on wandering. The Enquiry, continues he, is about seeking God, and finding him in those Places; and it is not the Sight of the fine Gilding, or the excellent Painting of an Edifice, nor the Hearing of a sweet Harmony, but rather the lifting-up of our Minds above sensible Objects, and separating them, as much as possibly we can, from Sense and Imagination: It is the fixing the Eyes of our Understanding with a religious Attention upon that invisible Spirit, upon that Sun of Justice; and, when we do it with that Love and Reverence that is due to it, we shall never fail of seeing and hearing the most delightful Things.’

And

(b) 1 Cor. xiv. 20.

(c) Sure and honest Means for converting a Heretic, p. 150.

And then he goes on to lay down Reasons, why we ought not to be wrought up partly by such external Things; The Fathers, saith he, (d) were of Opinion, that Antichrist should one Day seize upon the most magnificent Temples of the Christians; this was the Opinion of St. Hilary, and of St. Jerome; this last mentions the very Rock of Tarpeius: Therefore the Popes ought not to glory over-much in their Buildings, since Antichrist shall one Day place himself in them. — I like well enough to see such fine Things as these; but I confess, that I have more Devotion in a little Church, without Magnificence or rich Ornaments, than I have in such Places. I find that my Devotion does insensibly divide, and that Sense doth sometimes carry away a Part of my Mind, and transport it to sensible Objects which do not deserve it, and that my Affection is thereby weakened, whatever Care I take to gather it up and unite it. This hath a much more dangerous Effect upon the common People, who have no Knowledge, and whose Religion lies only in their Eyes and Ears; they do in an horrible Manner fasten on these Things, which are only obvious to their Sense, and go no higher.

And shall these Things, which the sober Romanists themselves confess to be an Hindrance of Piety, destructive to Devotion and fit to prevail upon none but Fools, be the Motives to rational Men, to leave the pure Worship of

God, and blow in M. God,

(d) Ibid. p. 111. For this he cites Hit. contra Auxentium, & Hieron. ad Marcellam videtur.

God, to have their Eyes delighted by gaudy Shows, and their Ears pleased with all Sorts of Music? I doubt not but the Doctrine of Ecstasies and Raptures, so highly applauded in the Romish Church, hath its greatest Support from these external Glories, which are proper to raise the Affections to such a pleasing Height; as renders them almost insensible; which, though only the Effect of the Pleasure the Senses are entertained with, are by them extolled as holy Motions, and divine Illuminations, while the Soul is not at all affected, or bettered by such Transports.

There lies therefore an indispensable Obligation upon every Person, but especially upon such as, by their natural Dispositions, are apt to be affected by such Things, to keep a constant and severe Watch over their Affections, that they do not blind their Understandings; rememb'reting Religion consists in the Understanding and Will being rightly informed and directed, not in the Motion of the Spirits, and Tickling of the Senses; the Doctrine of the Gospel being designed for the Good of Souls, never an Article of it calculated to gratify and please the Flesh. Besides, how unreasonable is it that those Things, which Antichrist shall boast of, and pride himself in, should be ever used as an Argument, to proselyte any to a Party? As if they must needs be the only true Church, because in this they resemble Antichrist. If Men would but seriously reflect, it is an easy Matter to perceive even from hence, that what I noted in the Introduction, of their Designs,

signs, is true: For what doth all these glorious
Shews tend to? the making a Man wise unto
Salvation, or the fitting him for the Enjoyment
of God? All the Tendency they can have is
to work upon Men's Affections, which, I be-
fore observed, is their main Design. Now we
know that such Emotions are seldom perma-
nent, which made the excellent *Richerius* (*e.*),
speaking of these Things, though himself a *Pa-
pist*, affirm, 'That those, who thought these
Methods would be long of Force, will in a
little Time find themselves mightily deceived.'
And this is not unknown to the Missionaries,
who therefore strike while the Iron continues
hot, and ply the Person, whose Affections are
thus raised with their Miracles, their Holiness
and such Particulars, which we shall discourse
of anon.

And I cannot think it one of the least weighty Considerations, to deter Men from being gulled by such Trifles, to reflect that these Things are designed either for such as have no real Sense of Religion, or to bring them to have none; the first Sort being very glad of such a Worship as gratifies their voluptuous Humours; and others, more soberly inclined, are thereby taught to worship God wholly in a sensual Manner, and so estranged from the pure and spiritual Part of Religion, which God alone delights in. Cor-
Neither is this Method only calculated for such, but they have likewise a singular Dexterity in accommodating themselves even to the Vices and (e) Lib. 4. Part 2. p. 246.

Corruptions they find Men most addicted to; if ambitious, they endeavour to feed that Humour; if voluptuous, to gratify them in that; if revengeful, they permit them to follow their Inclinations; if covetous, though of all Vices they are most enraged against that, yet, for a while, they can find a Way not to be grievous to them; and as pliable they are to the Prodigal. This is an Observation made of the Jesuits by several Doctors of the Sorbon in Paris; (f) They speak of nothing but Magnificence and Liberality to those who are vain; telling them, that by these Actions they establish their Reputation; and, the more to puff them up with such Conceits, they cite Examples to that Purpose. Nay, lest they should be terrified with the Torments of Purgatory after this Life, (g) Bellarmine affirms, That in probability there is a Purgatory where thole Pains are not endured; which is seconded by many of their Divines; who, together with Bellarmine, found it upon Revelations made to venerable Bede, and others: And (h) Aquila expressly and purposely defends this Opinion; and, lest they should grow cold, considering they must not meet with sensual Joys in Heaven, all the Happiness of the Blessed Spirits consisting in the Vision of God, which these voluptuous Men cannot apprehend any great Delight in, they have therefore coined a new Description of that happy Place; affirming, (i) That

(f) *Moral Practice of the Jesuits*, p. 384. Lond. 1670. 8vo.

(g) *Liber. 2. de Purg.* c. 7. v. 1. fol. 111. 1586.

(h) *Moral Practice of the Jesuits*, p. 386. 1586.

(i) *Ibid.* p. 388, 389. Note, that this Book, entitled, *The Business of the Saints in Heaven*, was written by F. L. Hen-

That there shall be a sovereign Pleasure in kissing and embracing the Bodies of the Blest; that the Angels shall put on Women's Habits, and appear to the Saints in the Dress of Ladies; that Women shall rise with long Hair, and appear with Ribbands and Laces as they do upon Earth; that married People shall kiss one another, and their Children as in this Life.' Thus these subtle Deceivers will rather follow Mahomet's Steps, in asserting a sensual Paradise, than lose one of their Profelytes.

I neither design here to enlarge upon this Subject, nor pretend to instance in all their Turnings and Artifices to this End: The first, because I refer it to another Head, when I come to treat of their disguising and varying their Doctrine; the latter, because I cannot pretend to do it, their Arts being numberless; but, by such Instances as these are, the Reader may easily discover them, when they act a Part of the same Nature.

In *Christmas*, Ann. 1624, one Father Leech, told (k) Mr. J. Gee, ' That if any but bear Mass, and, after hearing, be sprinkled with holy Water, and kiss the Priest's Garments, he could not that Day commit any mortal Sin, though he would never so fain; And my Author cites in the Margin, some (l) Authors who teach the same; an excellent Maxim to make the greatest

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Sin

Henriquez, approved by Fr. Prado, Provincial of *Cajet*, Ap. 28, 1631, and allowed by Order of the General of the Jesuits, *Mutius Vitelleschi*.

(k) *Gee's Foot out of the Snare*, p. 13, Lond. 1624, 4to.

(l) *Barst.* in *Lib. Instit. The Proprietor*, p. 74. *Vid. Fitzsim.* in *Fin. Cirat.* in divers. loc.

Sin become none at all, and very much a-kin to that, *That God sees no Sin in his Children.*

This suiting themselves to the carnal Desires of Men is so usual among them, that (m) one of their own Authors could not forbear making this Observation. ‘ Do not you hear them how they speak plausibly to itching Ears, altering, fashioning and re-fashioning their Religion, according to the Will and Wantonness of them whose Glory, next unto their own, they prefer before the Glory of God ? ’

This prostituting the holy Name of Christianity to serve the Interest of a Party, and making that God, in whom is no Variableness, and who is infinitely holy, to be the Author of such contrary and wicked Doctrines, is in itself so odious, and doth at first sight appear so unworthy, that I think it needless to make any Reflexions on it.

I shall close this Chapter with some Reflexions upon what I mentioned in the beginning, their great Pretences of Zeal for the Good of Souls, after I have briefly mentioned their remaining Arts, which they practise in their first Address ; in endeavouring to discover the Capacities of those they deal with, that, if they should be of slow and heavy Understandings, they may deal with them as with such, where Arguments of the Nature of that Emblem before-mentioned, of Christ thrown into the Hopper, will be most proper : If they discover quick and sprightly Parts, all the

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(m) Ebber in præf. in com. Philip, super. Christ, ad Cor. cited by Mr. Gee, p. 17. thus. An non audis dicentes grata multitudini, fletentes, fingentes, ac refingentes, religionem ad nutum & cupiditates Dominorum & cœtuum quorum gloriam nisi suam pluris faciunt quam gloriam Dei ?

ingenious Reflexions upon the *Protestants*, that they can call to mind, are with a pleasant Smile cast out, and they endeavour with all manner of Address to render their Company acceptable and diverting; and when they have thus ingratiated themselves, if you speak of any of our Books o^r Divines, they will with a slighting Accent tell you, they are not worth their minding: As I remember objecting a Passage out of Dr. Stillingfleet against Idolatry to one of them, he replied, He mistook the Question so, that he had not Patience to read him; tho' another went further, affirming, That he was either a Knave or a Dunce: Thus the Author of the *Request to Protestants* begins with such a magisterial Sentence against his Answerer; (n) 'That he concluded it a Pamphlet unworthy of special Notice, and expected, if not more pertinent, yet at least more plausibly Replies, except *Protestants* meant their Profession should be exposed by Silence, or a silly Defence, and for the future esteemed destitute of any divine Evidence.' Though what little Reason he had to say so the World hath since seen, and I dare appeal to any impartial Person on their own Side, whether there be not more affected Scorn, than Truth in that fine Speech. Nay, they will not only make the World believe, that they despise us, but will express their Contempt even in the most unhandsome Language, (o) as Dr. Raze, though a Frenchman

(n) Protestantancy destitute of Scripture-proofs, p. i. 1687, 4to.

(o) Acts of the Conf. at Paris in July and August, Ann. 1566, in the Preface, p. 8. Lond. 1602, 4to. This Conference was printed in the same Year, 1566, in French, with this Title, *Conférence entre deux Docteurs de Sorbonne, & deux Ministres de l'Eglise réformée,* 8vo.

man and at Paris, when the Ministers, Monsieur de Spina and Monsieur Barbaste, Minister to the Queen of Navarre, desired liberty to pray, before they began the Conference, which was then to be held, in the House of the Duke de Montpensier, told them, ' That if they would go pray, he would go to *pis* during the Time of Prayer.'

I cannot here forbear anticipating the next Chapter, by desiring the Reader, that, whenever he meets with such Carriage, he would make it rather a Subject for his Laughter, than his serious Thoughts; and, in the following Chapter, I shall give him some Reason for it: And I desire he would take this as a Maxim, to suspect every Thing they say, a Maxim very necessary to be observed, as an Antidote against their great Design in the beginning of a proselyting Intrigue; for I durst venture any Person among all their Reasons, if this insinuating Way of engaging Men's Affections were laid aside.

If Men would learn to love those who are of another Profession, while they hate their Errors and Superstitions, we might hope to see again the primitive Charity restored; and therefore, notwithstanding the Bitterness of Romish Spirits, and their great Kindnesses carrying a Design in them, it is our Duty to love their Persons, especially those who by particular Obligations deserve it: I know it is an usual Way among them, to enquire into the Wants and Conditions of others, and they know where to get Money to supply them, and are ready with all Officiousness to assist and oblige their Acquaintance, especially those they are tampering with; and though we see through these Artifices, yet we are bound to be ready

ready to do the same, or greater Kindnesses for them, if we are able: But, on the other side, our just Respect for them ought not to lessen our Love to Truth, or make us less diligent in searching after it; neither ought we to have such an Opinion of them, as to have a less Esteem for our Religion: To suffer that would be to love them more than God, and to concur with them to our own Deceiving in such unworthy Actions, as an honest Heathen would be ashamed of.

I know they have made several Converts by this one Artifice; 'They will go to a Person whom they know to be under Straits, and, among other Arguments, insist on the Want of Charity in our Church, and advise them to go to some of our Ministers, and see what they will do for them: Upon this some of them have come to some Divines whom I could name, and that very lately, complaining of their Wants, and that there is no Provision made for them, relating what Proffers they haye from the Gentlemen of the Church of Rome, if they will be of that Church.' Now for a Minister to maintain these People is impossible, all that he can do being to give them some present Relief. This the Priests make their Advantage of, remonstrating how true it is, that, as they affirmed, our Church is void of Charity, which so abounds in theirs; that, if they will be reconciled, they shall have a plentiful Allowance; which gilded Bait hath been greedily swallowed by too many. I cannot say, that they have kept their Words with none, but I know there are several, whom they have gained by this Means,

Means, who, being once made sure by the (p) Oath, which they make them take, have their Allowances taken off, under Pretence that the Stock is exhausted by the Multitude of Converts, and they are able to continue it no longer.

From several Instances, which may be produced of this Kind, it were an easy Matter to form very strong Arguments against too much Credulity; but our holy Religion needing no worldly Consideration to uphold it, I shall only reason from the Weakness of a Change, which is begun to be effected by such an Artifice; it being one of the most heinous Sins to chuse a Religion for Profit's sake, and incompatible with true Holiness. Seeing worldly Gains are so far from being permitted to have any Force in a Soul endued with that, that the being Christ's Disciple infers a Renunciation of them all; from whence I may draw another Proof; That the Design of those Gentlemen is not to inform Men's Understandings, but, so they get them to their Side, they have their End. But this I refer to the second Part, where I design to treat more particularly of this Method.

There is yet another Effect, which the Readiness of the Missionaries, to oblige those they deal with, is designed to produce, the creating such a

(p) See the Oath in the *Pontifical*, Edit. Colon. 1682, p. 450, 451, 8vo. Where, after they have professed Obedience to the Pope, they go on thus, "Jurans dico per Deum omnipotentem, & sancta Dei Evangelia, me in unitate & communione praemissis in concusse mansurum. Et si (quod absit) ab hac me unitate aliqua occasione vel argumento divisero, perjuris reatum incurrens aeternae obligatus penitentie inveniar, & cum auctore schismatis habeam in futuro seculo portio-

good Opinion of them, as shall incline Men to be guided by their Directions: This I mentioned before, but chose to insist upon it here, because it is usually furthered by the Opinion of Zeal and Love to Souls, which, by their Words and Gestures, they endeavour to drive the People into a Belief of.

But here it is to be considered, that a fair Carriage is not the Sign of a Messenger of Truth, but may be and is found in Deceivers and false Prophets; (q) our Saviour having long since told us, that *false Prophets come in Sheep's Cloathing*; and the great Apostle of the Gentiles informs us, *that with (r) good Words and fair Speeches they deceive the Hearts of the Simple*; and therefore is the more earnest with the (s) Colossians, because he knew *Deceivers would use enticing Words*; such going about for that End, who have a (t) *Form of Godliness, though not the Power*; and for these who go about in the Name of Christ to promote their own Ends, with Words (u) *smoother than Butter*, our Saviour, when he told us of them, gave us likewise a Rule how to deal with them, (x) *ye shall know them by their Fruits, not by their outward Actions*; for none are more outwardly strict than *Deceivers*, but by their Doctrines; if they be not of God, all the rest is Sheep's Cloathing, but Pretence to Innocence and Sincerity, when the Essence of it is wanting; that Sheep's Cloathing being expounded by the Romanists themselves to imply (y) *an affected Sim-*

(q) Matth. viii. 13. (r) Rom. xvi. 18. (s) Col. ii. 4.
 (t) 1 Tim. iii. 5. (u) Psal. lv. 22. (x) Mat. vii. 16.
 (y) Lucas Brugensis, in loc. Edit. Antwerp, 1606.

Simplicity and Simplicity, (so enticing Words) and Specious Works. Now for any Man to be caught with these which are the special Properties of false Prophets and Deceivers, would appear incredible, if Experience did not shew how little the Cautions of our Saviour are reflected on; which renders such weak Persons the less capable of Excuse, because, though they were warned of this Snare, they would not avoid it.

' This shew of Zeal and Piety (we are told, by the Jesuit (a) Acosta,) will be industriously affected by the Messengers of Antichrist, where by he says, they will ensnare many heedless and unthinking Souls ; which makes that Caution of the Wise-man absolutely necessary to be frequently reflected on, and diligently observed, (b) when he speaketh fair, believe him not; for, if the Antichristian Emissaries shall bid as fair for the good Opinion of Men by such specious Pretence, how great an Indifference ought everyone to preserve for all Persons, till they see their Fruits ?

This is equally the Duty of all Sides, neither can we be too suspicious in Matters of our eternal Concern, where nothing but evident Proof from divine Authority should prevail with us. For, in Obedience to the Command of St. John (c) to try the Spirits whether they are of God, it is our Duty

(a) Maldonat. in loc. Edit. Mogunt. 1624.

(b) Joseph. Acosta de noviss. tempor. lib. 2. c. 20. Edit. Lugd. 1592, 8vo. Ad signorum magnitudinem accedet apta & complicita ad decipiendum sanctitatis simulatio, qua soler (sc. Antichristus) homines parum cautos externa specie videntur allicere.

(c) Prov. xxvi. 25. (d) I. Epist. ad Cor. (3)

lines to receive no Doctrine till it is confirmed by the Word of God ; this Suspicion and Caution is recommended to us by the great Champion of the Romane ^{at Oxford}, so that all Reason constraineth us to take that Diligence, for which the Apostle Paul so highly commends the Inhabitants of (d) Berea, that they would not believe what was taught, till, by searching the Scriptures, they found it agreed with them.

I know indeed the Gentlemen of the Church of Rome will not allow such a Search ; but the aforesaid (e) Author expressly affirms, ‘ That, when new Doctrines come into the World, Christians are directed to try such Doctrines, & whether they be of God,’ which is all I at present plead for.

If I should urge to this End, the same Reason which Solomon does, where he gives this Advice, (f) *He that hateth, dissembleth with his Lips, and layeth up Deceit within him; when he speaketh fair, believe him not; for their are seven Abominations in his Heart.* I could find several Instances, given by their own Divines, to justify such a Caution ; but, because this Chapter is lengthened beyond what I at first intended, I shall remit them to another Place, and mention only the Instance of Mr. Parsons, the famous Writer against King James’s Succession to the Crown, and in Defence of the Pope’s deposing Power ; of whom several (g) French Divines

observe, (h) *Ad. XVII, 10, 11.*

(e) *Considerations on the Spirit of Martin Luther*, p. 2. Oxford, 1687, 4to.

(f) *Prov. xxvi. 24, 25.*

(g) *Jesuiti Cantic. Prog. p. 9, Edit. 1604, 4to.*

observe, ‘ That no Man’s Writings are fuller
of Spite than this : But it is mixed with such
Floods of Crocodile-tears, when he is most
spiteful, that he then always pretends so much
Charity and Tenderness, as if every hard Word
he uses went to his very Heart ; by which the
simpler Sort are greatly blinded.’ Nay, they
are so used to this Pretence of Love to Souls,
that in the Inquisition, when they are tormenting
a Heretic, as they call him, with the greatest
Torments, they pretend all is out of Love to
his Soul ; though all the World knows, ‘ That
Tortures make no real Converts ; and con-
sequently, seeing they can have no Effect
upon the Soul, they can do that no good.’

I know it is very hard for one, whose Dis-
position is ingenious, to guard himself from such
Insiuations ; and, therefore I have been the more
prolix, in setting forth the Command of our
Saviour, and the Necessity of being very watch-
ful over ourselves, lest, out of a Piece of Good-
nature, we throw away our Souls, and make
shipwreck of the Fajth. Let us endeavour to
have a real Love for them, and our Desires
for their Salvation be sincere and fervent ; but,
till they can shew us a Church that doth more
sincerely advance the great Ends of Holines
and Piety, Let us hold fast the Profession of our
Faith without wavering (h) ; and not throw
away ourselves out of Love to others, as those
unfortunate Gentlemen (i) who, purely out of

(h) Heb. x. 23.

(i) Mr. Rockwood, and Sir Everard Digby. See the Gun-
powder-treason, with a Discourse of the Manner of its Dis-
covery, p. 125, 127. Lond. 1679, 8vo.

Love to *Catesby*, became Partakers of his Guilt, in the Gunpowder-treason; and so lost their Fame, their Lives, and greatly hazarded their Souls.

*Of their strange Confidence, in asserting any Thing
that may tend to their Advantage.*

TO strengthen that Advice with which I concluded the former Chapter, it is an excellent Observation, no less true than ingenious, made by an eminent (*k*) Divine, who had lived seventeen Years abroad among the *Romanists*, (*l*)

' That the proper Genius, and as it were the universal Spirit of that Church, consists much in a Confidence to raise any Thing which they have, although that were but a Dung-hill, into a Castle; and, by the Noise of strange Expressions, to persuade you out of your own Knowledge, that you may believe the Enchantment. Transubstantiation, &c. had been as soon tumbled down as started up, had they not been kept on feet by this kind of Roman Hectoring.' Which is so fit a Character for their Carriage, that there are no Men in the World, to whom the Appellation of spiritual Hectors so properly belongs, as to these Gentlemen yea all the Brags, feigned Stories, huffing Expressions;

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(*k*) Dr. Brevint. *Saul and Samuel at Endor* Ref. (p.) 5.
Oxon, 1674, 4to. Mr. Rocke says this is the original of the *Divines*.

(*l*) *Ibid. sp.* *With a Discourse to the Ministers of the Powder-treason*, 1678. *London*. *Printed for Wm. Cotesby, 152, Cheapside, 1678.*

confident Assertions, and supercilious Looks, which are the very constituent Qualities of those we call Hectors, are so exactly copied by these Men, that an indifferent Person would be ready to conclude the Difference to be very small, if any.

They do with much Unconcernedness insist upon the common Arguments of their Predecessors, without taking the least notice of the Answers which have been made to them, (yea, reiterate the very same Objections to the same Person who has answered them before; like Flies, which, although you drive them away, will still return and never cease to trouble you: So these Men, after you have refuted all their Objections, come to you again, and produce the same Things, as if they were new: And, as Flies bring others with them, and all together make one and the same Buzzing; so, when you can suffer these People no longer, they send you their Disciples, and Disciples, you see many new Facts, but you hear still the same Song, and see (them) go round the same Circle; insomuch that (m) Monsieur Drelincourt professes, 'That one certain Objection hath been made to him, and refuted above an hundred times.' This excellent Method our present Controversists are so fond of, that they do not scruple to propose Objections *verbatim* out of Authors, who have not only been several times refuted, but convicted of the greatest Insincerity and wilful Forgery: The Author of the (n) *Fifth Part*

(m) Drelincourt's *Protestants Self-defence*, in the Preface, Lond, 1685, 12mo.

(n) Oxford, 1687, 4to.

Part of Church Government hath copied out of Sandext; who not only reviles our Princes with all other bitter Words of an overflowing gall, and died in open Rebellion, but hath been often refuted, and convicted of Forgerie by several, and particularly by Dr. Burnet, in his *History of the Reformation*, from publick Records and, in pleading against our Ordination, hath brought no Arguments, but such as were distinctly replied to by (o) Archbishop Bramhall, Mr. (p) Maylor, and Dr. (q) Burnet, the two first long since, and the last very lately, transcribing (as the learned Reflector observes) not only the Matter, but the very Form of those Arguments, which have been so often confuted.

And the Collector of (that Book so much admired among them, and recommended at this very Day by no less a Person than the Indicatur of the (r) Bishop of Condon), the *Nubes Testium* hath exactly transcribed that notorious Plagiary Alexandre Natalis, whose wretched Falsifications have been several times exposed, and particularly in the Point of Iconages by (s) Spainhemius, to say nothing of our own Divines, and yet this Disturber of Antiquity copies even his very Forgeries, without the least Notice of the

(o) In his *Consecration of Protestant Bishops vindicated in the first Tome of his Works. Dublin, 1676, fol. & in Tom. 4.*

(p) *Vind. Eccles. Ang. Lond. 1625, fol.*

(q) In his *History of the Reformation, Lond. 1679, fol.* and his *Vindication of the Ordination of the Church of England, Lond. 1677, 8vo.*

(r) *Reply to the Defect of the Exposition of the Doctrine of the Church of England, p. 3. of the Preface, Lond. 1687, 4to.*

(s) *Spainhemii Histor. Imaginum, Ludg. Batav. 1686, 8vo.*

little Credit he is of among the Romanists them selves. I bold not say nothing of us Yerish and so If at any time they apprehend a Rub in their Way, either from any Doctrine or Practice of their own, or any Passage of the antient Fathers, it is almost incredible with what prodigious Assurance they will deny it. Wherein they have an excellent Example set them by the Bishop of Meaux, who, writing to the new Converts of his Diocese very gravely tells them, (t) 'That not one of them hath suffered Violence either in his Person or Goods; so far have you been, saith he, from suffering Torments, that you have not so much as heard them mentioned; I hear other Bishops affirm the same; but for you, my Brethren, I say nothing to you, but what you may speak as well as I, you are returned peaceably to us, you know it.'

This strange Assertion, coming from a Person of his Character, was received at Paris with such Surprise, that Men began presently to believe, he would strike it out of the next Edition; so that the Author of the (u) *Republique des Lettres* was inclinable to credit that Report, because Men of Sense would complain in their Minds to be thus eternally wearied with these Pretences, that the Huguenots signed the Formulary with all the Readiness in the World; but,

(t) Bishop of Meaux's Pastoral Letter, p. 3, 4. London 1686, 4to.
(u) Nouvelle de la Republique des Lettres Juin, 1686, p. 736. Il est apparent que M^r. de Meaux retranchera l'endroit ci-dessus marques, & que les Gens d'honneur se plaindront en petto de ce qu'on se tue de leur sou tenir, que des Huguenots ont signe le formulaire le plus volontairement du monde.

instead of that, in his Letter of May the 13th, this present Year, he confirms that bold Passage with all (x) A solemn Protestation in the Presence of God, who is to judge the Quick and Dead, that he spoke nothing but the Truth, and that he never designed to expunge that Clause.

It is not without a sensible Regret, that I relate this Passage, but, when a Person of his Quality, and refined Wit, shall with so great Solemnity impose upon the World, wherein so many thousands can convince him of Imposture, and call God to witness to so notorious an Untruth, we may well expect to meet with very little Sincerity from others, who are so great Admirers of this Bishop.

It is a very true and just Remark made by a late (y) Author, That his Majesty's Brief alone may serve for a Confutation of so shameful an Assertion, and shew us how little we can rely uppon these Gentlemen, when they talk to us of Things that were done twelve or fourteen Years ago, that make no Scruple of dealing thus with us in a Matter of Fact.

(x) On parle encore dans cette cinquième objection de ce que j'ay dit dans ma Lettre Pastorale touchant ce qui c'est passé dans le Diocesse de Meaux, & dans plusieurs autres, dont les Evesques mes confrere & mes amis n'avoient fait le recit ; & mbi je persist à dire, dans les yeux de Dieu, qui jugera les vivans & les morts, que je n'ay rien dit que de véritable ; & que l'Autheur de le Republique des Lettres avoit tenu un mauvais memoire, quand il a dit que je retranchierois cet Article dans les Editions suivantes, puisque, je n'ay ay pas seul meat Songe. *Reply to the Defence of the Exposit. of the Doctrine of the Church of England*, p. 181.

(y) *Present State of the Controversy between the Church of England and the Church of Rome*, p. 22. Lond. 1687, 4to.

' in the Sight of the World, before whose Eyes
 ' these Things are acted : ' To which I may add
 the Witness all Countries can bear to the con-
 trary, where Multitudes of those poor, distressed,
 persecuted *Christians* have taken sanctuary. But,
 for the particular Matters of Fact in that Prelate's
 Diocese; my (z) Author informs us, ' That,
 ' as far as he can learn, the Dragoons, by whom
 ' they make their Proselytes, were not lodged
 ' in the Bishopric of *Meaux*, but they came up
 ' to the very Gates of the City, Being thus
 ' in Sight of their Danger, and expecting every
 ' Minute when it would fall upon them, the
 ' Bishop thought that certainly now, if ever,
 ' they would be disposed to a Compliance : So
 ' that, though not tortured, they were frightened
 ' into it. With this Advantage he invites them
 ' to a Conference, appears more moderate than
 ' even his own Exposition ; and desires very lit-
 tle more of them, than what any one might
 venture to subscribe. Such Advances, backed
 with the Terrors of the Dragoons at the Gates,
 prevailed upon them ; upon which the Dra-
 goons were dismissed. How this agrees with
 not so much as hearing Violences mentioned,
 and returning peaceably, is only for them to
 make out, who are are so good at reconciling
 Contradiction ; especially if we look on his
 Carriage afterwards, when (z) he actually pro-
 ceeded to mention Violence ; for he threatened
 those that would not come, and quartered
 the Dragoons upon the Obstinate ; and parti-
 cularly on Monsieur *de Seguier*, Cousin to

the
 (z) *Ibid.* 22, 23, 24. (a) *Ibid.* p. 23.

say I should vouch for [b. 17 l. 1] to add it in
best the late Chancellor of that Name, who are to
call his Day Prisoners on that Account? Nay, this
same Gentleman, who so gravely tells us, he
heard the same from other Bishops, ^{b. 17 l. 2} That
~~there was no Force used~~, did, in a Letter ^{b. 17 l. 3},
dated but a few Days after that wherein he
denies any Violence to be used to the Protestants,
both own and justify the Persecution to a Per-
son of Quality who had escaped out of France,
and he desired to reclaim; which kindled such
an Indignation in that honourable Person, that
he printed the Bishop's Letter to him! And
yet can this Prelate appeal to God, concerning
the Truth of that which he had contradicted un-
der his own Hand?

We need not wonder at his singular Dext-
erity in this Matter, seeing it hath been his
chief Employment, as a Bishop, to make Prose-
cutes, and it would be a great Wrong to his
quick Apprehension, to suspect his being thor-
oughly versed in the Artifices necessary for ac-
complishing his End! Which is an Opinion
none, that is conversant in his Works, can well
be of, he having taken so much Care to fur-
nish us with Instances of his Excellency therein.
For being charged by the learned (c) Expositor
of the Doctrine of our Church, with teaching
Prayer to Saints in such a Manner, as that it
was directly contrary to the same Doctrine as
itself, he did not then come off scot-free; but
the Discourses upon the Opposites; and lastly
no Mischief could be suffered, ^(d) His Pastoral Letter bears Date, March 24; and this
to the Gentleman, April 4.

(c) *Expositor of the Doctrine of the Church of England*,
p. 7, of the Preface, Lond. 1686, 4to.

laid down in (d) Father *Crasset's* Book on that Subject, by his (e) Letter of April 6th, 1686, (f) affirms, 'he never read that *Jesuit's* Discourse, neither ever heard it mentioned, that it was contrary to his Exposition; which he again asserts in his Letter of May 13, 1687. Now to prove this of the same Stamp with the former Passage, the very Looking into the (g) Bishop's Book of *Communion under one Kind*, where he is answering Monsieur *Jurieux*, who objects that Book of Father *Crasset* against his Lordship, and spends several Pages to prove, that it plainly contradicts his Exposition, is sufficient! So that we must either conclude the Bishop answered a Book which he never read, or that his Protestation, that he never heard there was any Thing in that *Jesuit's* Book contrary to his, must be untrue. For he could not peruse Monsieur *Jurieux's* Discourse, without finding the Difference insisted on. This was urged against him by his (h) Adversary, but he thinks fit in his Reply to take no notice of it; contenting himself with an unjust Reflection upon that *French* Divine, but never offers to weaken this Argument, which had been alledged purposely to prove his Af-

(d) *La véritable dévotion envers la St. Vierge*, Paris 1679,

4to.

(e) *Vindication of the Bishop of Condom's Exposition*, p.

115, Lond. 1686, 4to.

(f) *Reply to the Defence*, p. 181.

(g) *Edict*, Paris, 1681, 12mo.

(h) *Defence of the Exposition of the Doctrine of the Church of England*, p. 114, Lond. 1686, 4to.

sertion false; and which will always remain as an unanswerable Instance of his Insincerity; unless he fly for Refuge to that equivocating Shift, that he never heard Father *Gasset's* Doctrine was different from his, though he had indeed read a Discourse which affirmed that it was, which is an Excuse fit for such a Cause, and the best that it will ever bear.

There seems to be a kind of Conspiracy among the *French Clergy* to deny this Persecution, or, at least, to represent it as neither so violent or universal as indeed it is; to which Purpose it is (i) affirmed, in a Discourse, said to be written by Order of the Clergy, under this Title, *A Letter from a Church-man to a Friend*

That there were not forty Churches of *Protestants* demolished, in the ten Years preceding the Year Eighty-two, when it is notoriously known, that, in the Province of *Poitou* alone near that Number were pulled down; and the Agent of the Clergy had, then May before, said, at the Opening of the Assembly, that the King had demolished an infinite Number of them.

But it is not particular Actions only, which they are so ready to deny and disclaim; but, if any Authors, whether Fathers, or of a later Date, of whatsoever Kind, be objected to them, they reckon it a good and sufficient Answer, either to deny that there are such Authors, or that they wrote those Books, or that the Passages insisted on are to be found in them; or, if all

(i) See *Last Efforts of afflicted Innocency*, p. 5, 6, Lond. 1682, 8vo.

these may be too evident to be handsomely denied, they have then some wretched Interpretation, which, without any Hesitancy, they will offer as the Sense of the Author they are pressed with.

This Liberty of rejecting Books, when they are pressed with them, is not only practised but defended; (k) *Vasquez* telling us, That it is frequent among the Catholics, when they are urged with Testimonies out of the Councils or Fathers, to deny that they are theirs, and this, he says, is the readiest, and often the best Refuge they can find: And (l) *Baronius*, being prest with a Passage out of *Clement's Constitutions*, answers, That he might deny the Authority of them, which he affirms to be a very justifiable Shift. This is confessed by the Authors of the (m) *Index Expurgatorius Belgicus* to be their usual Practice, and they give Directions how to improve it; which the Missionaries are very observant of, as the Experience of those who converse with them may easily discover.

I remember, when I urged one of them with the Novelty of Transubstantiation, he told me, It was so far from being new, that it was never questioned, till *Berengarius* opposed it; when

(k) *De Cultu Adorat.* lib. 2. disput. 5. c. 3. *Migant.* 1601, 8vo. Speaking of *Manus Corpus* and *Sanders* denying the Epistle to *J. Hierosol.* to be his, saith, Id commune etiam & frequens effugium esse solet iis qui testimonii conciliorum, aut patrum in aliqua controversia nimis premuntur.

(l) *Ad Ann.* 32. N. 18, 19.

(m) In Catholicis veteribus plurimos feramus errores & extenuemus, excusemus, exigitato commento persæpe negemus, & commodum iis sensum affingamus, dum opponuntur in disputationibus, aut in confictionibus cum adversariis. *Index Expurg.* qui hoc seculo prodierunt, Edit. 1586, 12mo.

I desired him to call to mind, that Bertram
lived some Ages before that he mentioned, he
replied in a great Heat, there was no such Man,
and, turning to the Company, desired them to
take notice how we coined Authors at our
Pleasure; but when I undertook to justify both,
that there was such a Writer who opposed their
Doctrine, and had satisfied those who were
present, he had no Way to come off; but by
pretending he mistook the Name. But I could
not prevail with him to tell who it was he sup-
posed I named.

When Campion, the Jesuit, who made such
a Bustle with his Brags of challenging the Uni-
versities, was (*n*) prest with some Texts out of
the Book of Juditb, to prove that she was not
inspired by God, he confidently affirmed, there
were no such Passages, though it was presently
proved, that they were to be found in the Vul-
gar Latin: And Mr. Chark, (*o*) alledging
Tertullian against Hermogenes, in Defence of
the Sufficiency of the Scripture, Mr. Campion
first denied, that Tertullian wrote the Book, and,
being convinced of that, without reading the
Place, he immediately of his own Head began
a Discourse of the Father's Design therein; as
if it were revealed to him by Inspiration, for he
had just before disclaimed the Knowledge of any
such Piece of Tertullian's: Which Way of Ex-
pounding the Fathers and Scripture at random
he was so in love with, that, in the last Confe-
rence, being pressed with that Passage of our Sa-

(n) Conference with Campion in the Tower, p. 134, Lond.
1583, 4to. (o) Ibid. 146, 147.

viour, (p) *Thou shalt worship the Lord thy God, and him only shalt thou serve;* (q) from whence Mr. Clark inferred, That as the Text of *Deuteronomy*, *Thou shalt worship no strange Gods,* (r) justified our Saviour's adding the Word *Only, him only shalt thou serve;* so we, by the same Warrant and Words, do, in the Question of Justification, take the Words (s) *not by Works,* (t) *not by Law,* to import as much as *Faith only,* for all *Works* whatsoever being excluded by these negative Speeches, *Faith alone* remaineth.

To evade this Mr. Campion, with his usual Boldness, replied, that the Word *Worship* doth of necessity infer so much, and therefore *Christ* did well to expound it by *Only:* But it was not so in the other Instance. Where, by endeavouring to out-face that Argument, he gave up the whole Cause of Worshipping Images and *Saints;* by confessing, that *God alone* is to be worshipped.

And the Jesuit *Cotton*, Confessor to *Henry the Great of France*, (u) when *Carolus Scribanius*, under the feigned Name of *Bonarscius*, had published his Book, wherein he defended the Power of Popes over the Lives and Temporalities of Kings,

find-

(p) Ibid. p. 166.

(q) Mat. iv. 10.

(r) Chap. vi. §4.

(s) Rom. ix. 11. Gal. ii. 16.

(t) Rom. iii. 21.

(u) Hospin, *Histor. Jesuit.* p. 222, 223, Edit. Tig. 1670, fol. Pater *Cotton*, tum dixit cum librum nequaquam a suæ Societatis hominibus emanasse, sed Genevæ ad constandum Jesuitis odium fictum ab hæreticis fuisse. Qui tamen postea, longe aliter, quid sentiret, expressit, laudato Scribanii opere & distributis multis illius exemplaribus, atque etiam clara admodum viro commendaret eum, tanquam juventuti Latinis literis imbuendæ apprime utile, &c.

finding how ill it was resented at the Court of France, confidently asserted, ' That it was a Book written by the Heretics, and published only to make the Jesuits odious.' And yet the same Man, when he had Opportunity, highly commended the very same Book; as very fit for the Instruction of Youth, and was a Means of dispersing many Copies of it.

Let the impartial Reader but reflect on this Carriage, which is so universally approved among them, and he will find it was not without Reason, that I desired of him in the former Chapter, to distrust every Thing they say. It was a Habit, I was very unwilling to endeavour after, till my Experience of their Way of Writing, and Observations of their Discourses, convinced me of the absolute Necessity, all who deal with them lie under to attain it; for I cannot call to mind any one of their Books, nor remember any particular Conversation, which I have been engaged in with them, wherein I have not met with such shuffling and insincere Answers, offered with as grave a Countenance, and as much Assurance as if there was no Juggling at the Bottom.

To alledge all the Instances, which the late Passages of this Nature furnish us with, would be as troublesome to the Reader, as tedious to me. (x) The Oxford Champion gives *Luther* the Lie, for quoting a Passage, which, though this civil Gentleman is pleased to deny it, is in the Author he professes to take it from: The late (y) Bishop of

Meath

(x) See *Answer to the Considerations on the Spirit of Martin Luther*, p. 12, 13, Oxford, 1687, 4to.

(y) See his Letter in the Preface to the *History of the Irish Rebellion*, Lond. 1680, fol.

Mentioning us, ‘ There are, who, contrary to all Evidence, confidently aver, write and open, to proclaim to the World, that there was no Rebellion in Ireland in 1641; but they themselves, the *Irish* and *Papists* of Ireland, were then the Sufferers, and the *Protestants* the first Aggressors;’ which they back with such Confidence, that the Bishop assures us, ‘ It hath already gained great Belief with many.

An eminent Divine, lately discoursing with some of the *Roman Church*, and producing the *Roman Breviary*, in Confirmation of the Point he was inflicting on, one of them very confidently told him, ‘ That it was forged by the *Protestants*;’ and, when he offered the *Passion-week*, printed in *English* at *Paris*, he met with the same Answer. And at this Day they spread among their People a Report, that the Reason of the few Hardships (for they strive to represent them as few as possible) of the *French Protestants* is, because they designed to rebel against the King.

It is almost incredible what a Multitude of such Instances might be given, and as strange, that Men, who, pretend to so much Religion, should be guilty of them; but they find the Effects of them so pleasing, that there is no Hope they should ever be prevailed on to relinquish these unhandsome Methods, and behave themselves with more Modesty and Respect to Truth: For hereby they have possessed their People with false Notions, and filled their Heads with such invented Stories, that they look upon us as a Parcel of Men, who can neither write nor speak Truth; insomuch that, but a few Days ago, ‘ when

when I offered to a Gentleman of that Communion to prove his Church guilty of forging Authors and altering the genuine Works of the ancient Fathers and modern Divines, he replied, That he was so sure of the contrary, that, though I should swear it, he would never believe it true; nay, if I should shew him the very Books, he was sure they must be some of our own making, and therefore would give no Credit to them.

Just such an Encounter (2) Mr. Crashaw had with some of the same Religion upon this Subject; when, objecting the *Index Expurgatorius*, they presently replied, It was never done by the Catholic Church, but it was some Trick of Beza or Junius, devised to disgrace the Catholic Cause. To justify his Accusation he produced *Stella on Luke*, which was purged, as the Title itself declared, according to the Rules of that Index; they answered, The Title might be put in by some of us in Malice, to make the World believe the Romish Church did what they have not done. Nay, when he produced *Passevino*, the Jesuit, affirming, that he was so purged, they would not be satisfied but still declared, There was no such Thing. And this is the Case of many thousands at this Day among them.

Neither is this confident Trick, of asserting whatever they fancy may advance their Cause, practised only when they are pressed with an Argument or Authority; but, in their own Ar-

H

gumenta

(2) See his *Falsificationum Romanarum Tomi primi, Liber primus*, In the Preface, Londi, 1666. A. 1. folio; in T. Whetstone's

gements against us, they will not stick to publish the greatest Falsities, if it may either create an ill Opinion of us, or enhance their People's Esteem for them. Their usual Entrance is with great Boasts of their Cause, and that, if their Enemies dare meet them, the World shall see with how much Ease they will baffle all their Arguments, though the *Jefuit*, (a) *Gontiere*, was sadly foiled, when having so far prevailed, upon Monsieur *Liembrun*, that the Gentleman had promised to become a *Romanist*, after a Conference which he desired the Jesuit would hold with Dr. *Du Moulin*; when the Conference began, he was so puzzled to prove his own Mission, that, after much turning over the Bible, he retired silent and in Confusion to a Corner of the Room. Upon which Monsieur *Liembrun*, in Indigation, addressed himself to *Gontiere*. Father, said he, you told me, that, if I brought a Minister before you, you would confound him; here is one, and you stand dumb.

Upon which the Gentleman was confirmed in his Religion.

And Mr. *Campion*, notwithstanding all his Brags and vain Challenges, was so miserably baffled, in the four Conferences held with him in the Tower, that, whoever reads the Relation, published by his own Party, will have other Thoughts of his Abilities and Learning, than he could possibly form from the Idea, the Commendations given of him by the Missionaries might prevail with him to entertain.

These

(a) See *Du Moulin's Life*, p. 14, 15, prefixed to his *Novelty of Popery*, Edit. Lond. 1664, fol.

These Brags having raised the Expectation of the People to Admiration, they are well prepared to feed the Humour, in which the Description given of (b) Monsieur Maimbourg is a Character of their Conduct, That they have no regard to Truth or Likelihood in what they assert; and, though, I know there are many among them who abhor such Practices, yet the much greater Number of them do all copy after the same Pattern.

When the ingenious Author, of the (c) *Papists Misrepresented and Represented*, would establish the Books, which our Church rejects for *Apocrypha*, as a Part of the Canon of Scripture, he cites St. *Gregory Nazianzen* and St. *Ambrose*, neither of whom have any Thing to the Purpose; the first only mentions the Persons of the *Maccabees*, and commends them; and the latter quotes them as we do any other Books, but hath not the least Tittle of their being Part of the sacred Canon: But, thinking to establish two Points by one Authority, he tells us in the same Chapter, ‘That St. *Jerome* doubted of the Book of *Judith*, which for some time seemed to him Apocryphal, till the Council of *Nice* declared it otherwise.’

Now though I doubt not it was his Design, to establish the Authority both of a General Council, and the Book of *Judith* by this one Instance, yet he hath unhappily failed in both; the Confidence with which he backs this Affirmation

(b) *Reflections on Mr. Varillas*, p. 14, *Amsterd.* 1686,
12mo.

(c) *Edit. Lond.* 1685, Chap. 11.

being all the Strength of it; for it was impossible there should be any Truth in it, seeing, when the Council of Nice sat, St. Jerome was either not born, or but two Years old; and the Council made no Decree at all about the Books of Scripture, yet doth that witty Author venture these three Untruths in one Chapter, as if, because setting a good Face on the Matter prevails with the People of his Communion, who are kept from examining what they hear affirmed, we must therefore believe all he saith with the same implicit Faith.

But when *Baronius* and *Bellarmino*, those Champions of the Church of *Rome*, (d) care not by what Means they establish the Doctrine of the Pope's Power, which is the Character given of them by a learned Man of their own Communion; their Unfaithfulness being so obvious, that a (e) Franciscan Frier yet living observes, 'That the great Annalist, *Baronius*, seems to have had no other End in writing his 12 laborious Tomes, than to heap together, how well or ill soever, all the Topics he could imagine, for asserting to the Bishop of *Rome* the universal Monarchy.'

When we find that Pillar of the Cause pointing out the Way to the inferior Missionaries, it is no wonder if an exact Imitation of these great Examples be affected by them; and indeed this Disposition is so natural to the Guides of

(d) *Richer. Histor. Council. Gen. lib. 4, par. 2, p. 135.*
Quibus viris hoc propositum esse nemo nescit ut temporalem Curiae Romanae Monarchiam quovis jure vel injuria vendicent;

(e) *Walsh. Hist. of the Irish Remonstrance, Pref. to the Cath. p. 9, Edit. Lond. 1674, fol.*

that Church, that no sooner can a Profelyte breathe among them, but he is running in the same Path: Thus Mr. (f) Cressy very seriously attempts to persuade the World, that, when Examination is made of Miracles, in order to the Canonization of any Saint, the Testimony of Women will not be received, for which he gives this Reason, because naturally Imagination is stronger in them than Judgment, and whatever is esteemed by them to be pious is easily concluded by them to be true; but, though there be very much Weight in this Reason, yet the Matter of Fact is so notoriously false, that there is scarce any of them noted Saints, in the Process of whose Canonization we do not find the Oaths of Woman pass current, nay, sometimes without any other Testimony to confirm them; for, as his Right Hon. and learned Answerer observes, ‘The single Testimony of the Nurse was the only Evidence of the first Miracle that St. Benedict, (Mr. (g) Cressy’s great Patron) wrought.’ And in the Canonization of *Ignatius Loyola*, the Founder of the Jesuits, the Attestation of *Isabella Monialis* was taken to confirm his working Miracles: And yet, no doubt, this plausible Assertion of Mr. Cressy’s passes for Truth among very many, who, being destitute of Opportunities to discover the Mistake, yield firm Credit to it, because it is confidently advanced.

There is nothing more frequent in these Gentlemen’s Mouths, than all the Fathers are of this Opinion,

(f) See *Animadversions upon Fanaticism* fanatically imputed to the Catholic Church, by the Lord Clarendon, p. 66, Lond. 1674, 8vo.

(g) Ibid. and p. 67.

Opinion, Antiquity is unanimous in this Point, and such like bold Expressions though they deserve as much Credit as Mr. Grotius's Pretence, stand very little more.

For though Mr. (b) Muniford, the Jesuit, tells us, That the Text of St. Paul, *Let a Bishop be the Husband of one Wife*, was only a Permission at that Time, when it was impossible to find fit Men for that Office who were single; (an Assertion perfectly false) that the Apostle would have no Man who married a second Wife be made a Bishop; and that the Text is so interpreted by the Councils and Fathers unanimously, i. St. (j) Chrysostome will tell him, that this Text is so far from being only a Permission of Marriage for a Time, that it is designed for increasing the Esteem of it. And, if he pleases to consult him in another (k) Homily upon the same Subject, he will find, that the Interpretation, he calls ridiculous, is given by that great Divine; 'The Apostle, faith he, forbiddeth Excess, because, among the Jews, the Association of a second Marriage was lawful, and to have two Wives at once.' So that all the Fathers we see are not unanimous in his Exposition, though he is pleased to say, they are; and if we are, as he tells us in the same Place, ridiculous in interpreting the Words of St. Paul in this Sense, 'that a Bishop should have but one Wife at once.'

(b) *Cathol. Scripturist* p. 191, Lond. 1686, 8vo.
 (j) Το πράγμα, εκ τον εὐάγες, ἀλλα ὅτω τίμιον ως μετ' αὐτε δύναται καὶ ἐπὶ τὸν ἄγιον ἀναβαίνειν Θρόνον. *Hom. 2, in Tit.*

(k) Τὴν αὐτοτελεῖαν τῶν θελυκῶν ἐπειδὴ επὶ τῶν Ιεδαιῶν εξῆν, τὸ δέ τέρας ὄμιλειν γάμου καὶ οὐδὲ ἔχειν κατὰ ταῦτα γυναικας. *Hom. 3, in Tim.*

we have very good Authority for being so; though his Consideration, or Sincerity, was but small, when he tells us *all the Fathers are unanimous* of his Side, and that it is ridiculous to differ from him.

With the same Briskness we are told by the (1) Irish Animadverter on the Bishop of Bath and Wells's Sermon, That Melchisedec's Bread and Wine is owned by all to be a Type of the Sacrament; I suppose he meant *all of his Communion*; for he must be very ignorant, not to know that the *Protestants deny it*; and yet, by his telling the Bishop, that he durst not meddle with that Point, because of this universal Consent, he seems to extend his *all* beyond the narrow Bounds of the *Roman Church*.

But we may well expect such a Spirit of Confidence in the Members of a Church, in whose Rule of Faith, the Council of Trent, we find this Assertion, (m) 'That the antient Fathers, when they gave the Eucharist to Infants, did not teach it was necessary to Salvation that they should receive it.' An Affirmation which we may in some sort excuse the Fathers of that Council for being so hardy as to advance, their Skill in Antiquity being so very small, that it is more than probable very few of them knew the contrary; though a little more Modesty might have been expected, than so rashly to pronounce against the whole Current of the Fathers, and the universal Tradition of the Church for some Ages; nay, against

(1) *Animadversions by way of Answer to a Sermon preached*
by Dr. Kenn, &c. p. 4, Lond. 1687, 4to.

(m) *Sess. 21, c. 4. Eos nulla salutis necessitate id scississe sine controversia credendum est.*

the Decree of Pope *Innocent I*, who, as (n) Saint *Augustine* assures us, taught, 'That little Children cannot have eternal Life without Baptism and the Participation of the Body and Blood of Christ,' with which Place when Mr. *Campion* was pressed, he, after the Example of this Council, as (o) positively answered, there is no such Decree, though the very Works of Saint *Augustine* was brought, and this Passage shewed him.

With the very same Sincerity doth (p) *Bellarmino* affirm, 'That the whole Church and all the Greek and Latin Fathers teach, that when Christ said, Upon this Rock will I build my Church, he thereby meant Peter; and (q) *Alexandre Naturalis*, 'That the Fathers, with a *Nemine contra-dicente*, interpret the Rock to be that Apostle; there needs but little Reading to confute this, notwithstanding all the Assurance it is backed with; for not only particular Fathers tell us, that when our Lord said upon that Rock, he meant, upon the Faith of the Confession Peter had then made; insomuch that Saint (r) *Ambrose* is positive it is not of the Flesh, but of the Faith of Peter, that this is said; but that main Stream of Antiquity runs this Way to establish that Exposition which

(n) *Lib. 2. ad Bonif. cont. duas Epist. Papag. cap. 4.* Beatus memoriae *Innocentius* Papa sine Baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos dicit.

(o) Conference with *Campion* in the *Trotter*, the second Day, p. 41.

(p) *De Romano Pontifice*, lib. 1, c. 10.

(q) *Dissert. 4. part. 1. p. 274.*

(r) *Non enim de carne Peri, sed de fide dictum est.* Lib. de Sacrament. Incarnationis.

St. Austin so plainly gives, ‘That the Church
did establish upon that Faith which Peter
had then confessed, when he said, *Thou art*
Christ the Son of the living God.’
Nay, so far are the antient Writers from being
unanimous in this Point, that there are three sever-
al Opinions among them, some, and but very
few, affirming, it was Peter’s Person, in the same
Sense as all the (A) Apostles are called the Foun-
dation of the Church; others, that it was him-
self, Christ designed by the Word Rock; and the
third, that which I have mentioned, that it was
the Faith then confessed by St. Peter, which hath
near threescore Fathers and Councils to authorize
it, where the first hath hardly six, judge now
on which Side the *Nemine contradicente* lies.

By this time I think it pretty evident, that
these Gentlemen are too much a kin to those who
are (u) desirous to be Teachers of the Law, but under-
stand not (or at least mind not) what they say, nor
whereof they affirm; which makes the Advice of
one of themselves in another Case very season-
able, (x) who tells us, ‘ That this huffing Hu-
mour is Caution enough to any reasonable Man
to take care. For, if it be our Duty to take no-
thing in Religion on Trust, it is certainly of very
great Concern, that we be suspicious in trusting
those whose Insincerity is so very great, that they
are not ashamed to publish the most palpable Un-
truths; What is to be expected then from their
Discourses with ignorant and unwary Men, espe-
cially

I

(s) Super hanc fidem super hoc quod dictum est, Tu es
Christus. In Epist. primam Johannis tractu decimi.

(t) Ephes. ii. 20.

(u) 1 Tim. i. 7. in multis locis

(x) Good Advice to the Pulpits, p. 50, Lond. 1687, 4to.

cially in private, where they are in no such Danger of being exposed?

C H A P. III.

Of their Slanders.

WHEN the Prophet Jeremiah was, in the Name of the Lord, endeavouring to reform the Corruptions of the Jewish Church, he complains that his Enemies said one to another, (y) *Come let us devise Devices against him, and let us smite him with the Tongue;* (z) *Report, say they, and we will report it;* which made him give that Caution and Advice to those who obeyed the Voice of the Lord by him, (a) *Take ye heed every one of his Neighbour, and trust ye not in any Brother: For every Brother will utterly supplant, and every Neighbour will walk with Slanders;* whose Case being so very like that of the reformed Churches, both in the Work he undertook, Reformation, and in the Opposition which was made to him by Calumnies and Slanders, his Advice is as seasonable to us, as to the reforming Jews; we having to deal with a politic Sort of Men, who, notwithstanding the wise (b) *Solomon hath pronounced, that he that uttereth Slander's is a Fool,* establish it as a Maxim, which they are very diligent Observers of, *That it is no mortal Sin to calum-*

(y) *Jer. xviii. 18.* (z) *Chap. xx. 10.* (a) *Chap. ix. 4.*
(b) *Prou. x. 18.*

luminate falsely to preserve ones Honour; like the Heretics (c) St. Augustine speaks of, ‘ who, not being able to defend their Cause, set themselves to revile their Adversaries, spreading the most false Reports, that, seeing they cannot evade the Force, or obscure the Evidence of the Truth contained in the Holy Scriptures, they may render those who preach it odious, by reporting all the Evil of them they can invent.’

I know this is a severe Charge, and will be looked upon, even by many sober and impartial Men, as uncharitable; but if they can either prove, that the Passages I relate are false, or the Authors I cite, who maintain it lawful, are forged and corrupted, I am willing to lie under that Imputation: But, on the other Side, if they prove to be truly cited, I must desire of the Reader, that their Character of religious Men, and their formal Pretences to Sincerity, may be looked upon, as indeed they are, but a fair Covering and Cloak for their Designs; and I challenge the whole Body of them, to prove one particular Instance or Citation false; wherein I do not, as Mr. Pulton in his Remarks, charge those Slanders on them, which are only the Additions which a Story gets by running from Hand to Hand; for I know it is possible a Man may relate Things that are false, without being guilty of the Slander, by being deceived in the Account which was given him of

(c) Ep. 137. Qui non habendo quod in causa suæ divisionis defendant, non nisi hominum crimina colligere affectant; & ea vice plura falsissime jactant, & quia ipsam divinæ Scripturæ veritatem criminari & obscurare non possunt, homines per quos prædicatur adducunt in odium, de quibus & fingere quicquid in mente veniat possunt.

those Matters; but when Men make it their Busi-
ness to defame, and assert the Lawfulness of do-
ing it by false Reports, I think it is no Piece of
Injustice or Want of Charity to call them *Slan-
derers*.

I am not insensible, that the generality of Men
are apt to reason with themselves, that surely re-
ligious Men cannot be of such scared Consciences,
as to damn themselves by such malicious Back-
biting; but, in this Case, such a Reflection is un-
grounded, for their great Casuists defend it to be
lawful; and are so far from being apprehensive
of Damnation, that they justify its Practice, as
Father (d) *Dicastillo* informs us; ‘I have main-
tained, saith he, and do still maintain, that Ca-
lumny, when it is used against a Calumniator,
though grounded on absolute Falsities, is not
for that any mortal Sin either against Justice or
Charity: And to prove it I have brought a Cloud
of our Fathers to witness it, and whole Univer-
sities consisting of them, all whom I have con-
sulted, and among others the reverend Father
John Gans, Confessor to the Emperor; the re-
verend Father *Daniel Bastele*, Confessor to the
Arch-duc^e *Leopold*; Father *Henry*, sometimes
Preceptor to those two Princes; all the public
and ordinary Professors of the University of
Vienna, all the Professors of the University of
Gratz, all the Professors of the University of
Prague, of all whom I have at hand the Ap-
probations of my Opinion written and signed
with their own Hands: Besides that, I have on

‘ my

(d) *De Just.* lib. 2, tr. 2, disp. 12, n. 404. See this Pas-
sage in the *Provincial Letters*, p. 362; Edit. *Lond.* 1657, 8vo.

‘ my Side Father *Pennalossa*, a Jesuit, and Con-
‘ fessor to the King of Spain; Father *Pillecorelli*,
‘ a Jesuit, and many others.’

And when this was objected to the Jesuits, by
the Author of the *Provincial Letters*, in his fif-
teenth Letter, (e) the *Answerers* of that Letter,
where they undertake to defend themselves, in-
stead of condemning, add more Authority to Fa-
ther *Dicastillo*’s Position, by citing several Authors,
besides those mentioned before, in defence of it.
Neither do they deny the Doctrine of (f) *Cara-
muel*, who asserts, ‘ That it is a probable Opinion,
‘ that it is not any mortal Sin to calumniate falsely
‘ to preserve one’s Honour; for it is maintained
‘ by above twenty grave Doctors; so that, if this
‘ Doctrine be not probable, there is hardly any
‘ such in all the Body of Divinity.’

And the same is asserted by the *Theses* of the
Jesuits at (g) *Louvain*, Ann. 1645, in case of ca-
lumniating and imposing false Crimes to ruin their
Credit who speak ill of us.

Besides these Universities and Divines, who
teach the Lawfulness of Calumnies and false Re-
ports, we find it among other Rules of the Je-
suits; ‘ That they should be sure to put this
‘ Doctrine in Practice, even against those of their
‘ own Communion, the antient Orders of the
‘ Roman Church; for if such happen to be an
‘ Hindrance to their ambitious Designs, by stand-
‘ ing in their Way, (h) the Rule is, let their
‘ Faults be diligently noted, and they represented
no evad I asciit oblige I establish two months this as

VIII

(e) *Answer to the Provincial Letters*, p. 342, Edit. Paris,
1659, 8vo.

(f) *Prov. Letters*, p. 363. (g) *Ibid.* p. 361.

(h) *Instruct. secret. pro super. Societ. Jesu*, p. 11, 12.

as dangerous to the public Peace; which, as is observed by (*i*) one, no Enemy to their Order, was a successful Means of their Enlargement, and succeeding Greatness, their instilling into the Minds of Princes, by false Insinuations, an evil Opinion of the other religious Orders.

(*k*) Among the same Instructions they are directed, ‘ That all those, who hinder and dissuade Men from giving Estates or Money to the Society shall be turned out, and, to prevent their doing Mischief after their Ejection (*l*), let their Faults be exposed, saith the eleventh Rule, even such as, in discharging their Consciences, they have revealed to their Superiors: And let Strangers be possessed that they were guilty of those Crimes, which the People are wont to hate us for.’ This made (*m*) *Mariana*, a famous Member of that Society, affirm, ‘ That if the Apostle St. *Paul* himself should contradict the Jesuits, and not approve their Errors, they would be sure to represent him, as an extravagant and restless Disturber of and Enemy to Peace.’

(*i*) *Discov.* of the Society in relat. to their Politics, p. 4, Lond. 1658, 8vo.

(*k*) *Instruct. secret.* ut supra, p. 20.

(*l*) *Ibid.* p. 22. Dicantur malae ejus inclinationes, vitia, defectus, quos de se in manifestatione conscientiae aliquando superioribus aperuerat.—Externis insinuantur cause dismissionis illae ob quas vulgus nos odio habent, sic enim plausibilior erit dismissio quorumcunque.

(*m*) *Bernardi Giraldi Patavini pro Repub. Venetorum Apologia*, p. 129. He cites *Mariana*’s Words in his Book *de Regimine Societatis Jesu*, c. 2. Si ipse *Paulus Apostolus*, Generali Jesuitarum & assentatoribus ejus contradiceret, neque errores illorum probaret, futurum esset ut pro extravagante, inquieto, & turbatore pacis haberetur.

The Observation of which Spirit and Doctrine made (n) one, who had been many Years a Priest, declare, ‘ They do not account it evil (as I verily think) to calumniate the *Protestants* by any Device whatsoever, that may carry any Probability with it, nor make any Conscience to tell and publish any Untruths, which they think, being believed, may advance and promote such Points and Matters, as they take upon them to defend for the Honour of the Church of *Rome*, and Dignity of their Priesthood ; which he affirmed upon Oath the 25th of June, 1602.

This is observed to be their Way of treating their Adversaries, by the ingenious and loyal (o) Father *Peter Walſb*, a Frier of the *Franciscan* Order, who acknowledges, ‘ That their *Catholic* Writers are generally hurried on to exorbitant Passions and barbarous Language (besides many downright Lies and meer Calumnies often) against all those that leave their Church.’ Neither is the Treatment they afford those, who, continuing Members of their Church, oppose any of their Designs, more Christian and sincere ; ‘ An Example whereof we have in a (p) French Bi-

(n) *Anthony Tirrell* in his Exam. before Commissioners, June 25, 1602. See it at the End of Dr. *Harsenet*’s Declaration of the Popish Impostures, *Lond.* 1603, 4to.

(o) Four Letters on several Subjects, p. 69, 1686.

(p) *Hospin. Histor. Jesuit.* p. 249. — *Pontum Tyardzeum Episcopum Cabillonensem, eruditio[n]is ac pietatis singularis, virum, cum Jesuitae in suam factionem & conpirationem contra Regem Henricum tertium pretrahere non possent, — populii furiosum odium & invidiam in caput ejus modis omnibus concitare studuerunt. Est Collegium Divioni Jesuitarum, quod Episcopi hujus non exiguis beneficiis adauictum fuit. Erat enim bona partis fundi illius Clientelaris Patronus ; — quamobrem*

shop, who had been a great Benefactor to the Jesuits, in so much that, in their Poems and Panegyrics, they had magnified and extolled him for an excellently learned, and very pious Prelate ; but, when he refused to join with them in their Conspiracy against King *Henry III.* they set themselves to defame him ; both in their ordinary Discourses, their Books and Sermons, affirming, they had discovered four and forty heretical Tenets in three single Leaves of his Works ; which drew such a Vindication from the Bishop as will be a Blot to their whole Order, while the Remembrance thereof remains in the Minds of Men. And indeed it cannot be supposed they will let slip any Occasion of discrediting their Enemies, when, as you have seen before, they believe they may do it without hazarding their Salvation ; and that, by the Credit they have in the World, they may calumniate without any great Fear of being accountable, to the Justice of Men.

(g) When Monsieur *Puys*, Pastor of St. *Nicéer*, at *Lyons*, translated into French a Book, concerning the Duties of Christians towards their Parishes,

brem libello, etiam Græcis, Latinis & Gallicis verbis, atque oratione soluta scripto & ipsi dicato cum amplissimo laudum ejus prædicatione, habuerunt gratiam, & fidem dederunt. Sed quod in conpirationem Jesuitarum, & patricium Regis contentire nolle, quidam *Carolus* inter Jesuitas Collegit illis a scriptus lingam suam & Calamum superiorum insinuante vehementer contra illum acuit. — Contra hunc Præfulem, ob dictam causam non solum in familiaribus colloquiis, sed etiam publicis in concionibus atque editis quoque libellis débanchatus est : ac inter alia jactitavit. — Se quadragesita quatuor hæseses in tribus solis Homiliarum ejus in orationem Dominicam exprompsisse, &c. Vid. locum.

(g) Provincial Letters, p. 368, to 371.

Parishes against those by whom they are diverted
 from them, the Jesuits, esteeming themselves
 to be reflected on, though no Inquisition was
 made of the Society, one of that Order, Fa-
 ther *Abby*, wrote against the Transistor, af-
 firming, That he was become scandalous, lay
 under the Suspicion of Impiety, of being an
 Heretic, and excommunicated, and deserved to
 be cast into the Fire! But all these Imputations
 were only the pure Offspring of their own In-
 ventions; for some Time after, in the Presence
 of (r) several Divines and Persons of Quality,
 who all signed the Declaration made by both
 the Fathers, *viz.* Sep. 25, 1650, when Mr.
Puys declared to the Jesuit, that, in what he
 had written, he designed no Reflection upon
 that Society, for which he had a very great E-
 steem; Father *Abby* immediately replied, Sir,
 the Belief I was in, that your Quarrel was a-
 gainst the Society, of which I have the Honour
 to be a Member, obliged me to take Pen in
 Hand to answer it, and I thought the Manner
 of my Proceeding lawful and justifiable: But,
 coming to a better Understanding of your Inten-
 tion, I do now declare, That there is not any
 Thing that might hinder me from esteeming
 you a Man of a very illuminated Judgment,

K

M. *De Ville*, Vicar General to the Cardinal of Lyons.
 M. *Scartton*, Canon and Pastor of St. Paul's. M. *Margat*, Mess.
 M. *Bonnard*, Secrétaire and Envoy, Canons of St. Nicet. M.
du Gué, President of the Treasurers of France. M. *Graffier*,
 Provost of the Merchants. M. *de Flechere*, President and Lieu-
 tenant General of *Meilleurs de Boiffet de St. Romain*, and de
Barrois. Gent. M. *Bourgeois*, the King's Advocate in the Tre-
 asurers Court of France. M. *de Cottin*, Father and Son, and
 Mr. *Boniel*.

of sound Learning and orthodox, as to Manners unblamable, and, in a Word, a worthy Pastor of your Church. So that, by the Jesuit's own Confession, he had no ground for his Calumnies, but thought it a lawful and justifiable Manner of proceeding, to represent a Person impious and an Heretic, in whom he knew no Fault, but that he supposed him no Friend to his Order.' This Passage is so generally known, that the Jesuits (s), who pretended to answer the *Provincial Letters* durst not deny it, and therefore pass it over.

In the same Manner is that pious and venerable Prelate, the late Bishop of *Pamiers*, treated by them, whose Life was an exact Copy of the primitive Holiness and Simplicity; yet the (t) Jesuits affirm, he was damned, for he had excommunicated three of their Order, and put them all under an Interdict of hearing Confessions in his Diocese.

Whatsoever Crimes they can imagine will render the *Protestants* odious to the People, they with all imaginable Diligence pronounce them guilty of; In which they act, as (u) Sir *Edwin Sandys* observes, like a supernatural Artist, who, in the Sublimity of his refined and refining Wit, despairs to bring only mere Art to his Work, unless he make also in some sort the very Matter itself; so these Men, in blacking the Lives and Actions of the Re-formers, have partly devised Matter of so notorious

K

(s) In their *Answer* to the fifth Letter.

(t) *Burnet's History of the Rights of Princes*, p. 399, Lond.
1682, 8vo.

(u) *Europ. Spec.* p. 101.

torious Untruth, that, in the better sort of their own Writers, it happens to be checked, partly suborned other Postmen to compose their Legends, that afterwards they might cite them in Proof to the World as approved Authors and Histories.'

Because they supposed it would be a Means to render the reverend Dr. *Du Moulin* contemptible to the World, they reported, as (x) he tells us himself, ' That he was a Frier's Son, though the whole City of *Orleans* knew the contrary, where his Father was born, and of very good Note.'

And I know a Minister, who travelling in some *Popish* Countries, and having been a Means to recal a Person to our Church, who was near seduced, by the continual Importunities of some *English* Priests, had a Report raised of him, ' That he was a Drunkard, and continually spent his Time in an Ale-house, or a Tavern; which Report, the very Priest that raised it, was afterwards ashamed of, when it was proved to his Face, that the Gentleman had not been within the Doors of a public House, except the first Night he came to that Town, during the Stay of some Months, which he made there.'

With the very same Disingenuity we find the Author of (y) *Advice to the Confutor of Bellarmine*, insinuating, that the Writer of the *Reflections on the Notes of the Church*, employed his Pen to confute them over a Pot of Ale;

(x) *Novelty of Popery*, p. 627.

(y) *Advice to the Confutor of Bellarmine*, Pop. Lond. 1687, 4to.

which unhandsome Passage he hath neither been
plealed to explain, though (z) his Answerer
desired to know, ‘ Why he commenced his
Advice with such a Suggestion? nor to de-
fend the Truth of a Charge which such a Passage
necessarily implies.

But they are not content to invent Crimes, and
charge Men with Actions they never owned, or
were guilty of, but pretend likewise to dive into
Men’s Thoughts, which (a) *Surius* was so ex-
pert at, that he sticks not to affirm, ‘ That
‘ the Protestant Divines do generally write a-
gainst their Consciences, and maintain Posi-
tions, which they know are false.’ And Mr. (b)
Camden’s Adversary was so well acquainted with
that learned Person’s Interior, (to use a *Monkish*
Word) that he tells the World, ‘ Mr. *Camden* dis-
embled his Religion;’ a Calumny those who
are inclined to credit may see clearly refuted
in the Place cited in the Note.

The eminent Patriarch of the Greek Church,
whom with Dr. *Smith* I shall not be ashamed to
esteem a holy Martyr, ‘ (c) *Cyrillus Lucaris*,
‘ could no sooner begin to print some of the
‘ antient Fathers, and other Discourses against
the

(z) *Defence of the Confuter of Bellarmine*, 2d Note of the
Chapter, p. 1, Lond. 1678, 4to.

(a) Laurentii *Suri* Comment. brevis, p. 259. Col. 1574,
8vo. Quod quidem nos de seclarum authoribus dictum pra-
cipue volumus, quos plerosque perspicuum est contra suam
mentem & conscientiam longe aliter & scribere & docere
quam rem ipsam se habere non sint nescii.

(b) Bishop *Usher*’s Life and Letters, p. 63, 65, Lond.
1686, fol.

(c) Mr. *Thomas Davis*, his Letter to Archbishop *Usher*,
Ibid. 381.

the Popish Errors, but the Emissaries of Rome persuaded the *Bassa*, who then presided at Constantinople, that the Patriarch, under pretence of printing, would coin and stamp false Money; and, (d) finding some Passages in one of his Books against the Mahometan Religion, they accused him to the Vizir for writing against the *Alcoran*, (were not these Fathers rare Christians?) and that he designed to stir up the Greeks to mutiny, which had near cost that holy Man his Life; but upon the English Ambassador, Sir Thomas Rowe, his expostulating the Matter with the Vizir, the malicious and false Informations of the Missionaries appeared so horrid and abominable, that the Grand Vizir promised to restore all the Goods which had been seized upon the first Accusation, and cast the Jesuits into Prison, where they had all been strangled, if the Intercession of the English Ambassador had not prevailed for their Lives; but they were banished the Grand Signior's Dominions, and their (e) House and Library given to the Patriarch.

In the same Manner, because Father Paul, the famous Writer of the History of the Trent Council, opposed himself to the ambitious Pretences of the Pope; who claimed a temporal Authority over all Princes, (f) the Court of Rome carried

(d) Smith's Account of the Greek Church, p. 266, 267, 268, Lond. 1680, 8vo. See also his Miscellanea, p. 93, to 103, Lond. 1686, 8vo.

(e) Mr. Davis's Letter, *ut supr.*

(f) Fowle's History of Romish Treasons, p. 470, Lond. 1681, fol.

the greatest Bitterness against him, daily writing Libels and Invectives stuffed up with Lies and Forgeries; in the inventing of which there was none more concerned than *Maffeo Barbarian*, at that Time Nuncio in France, and afterwards Pope, by the Name of *Urban VIII.* nay, so far are they guided by this Principle, that, rather than be wanting in the Observation of it, they care not how unlikely their Slanders are, or else they could never have been guilty of so great an Indiscretion against the famous *Casaubon*, (g) as, after they had aspersed his Father and his whole Family, to declare him, as they did, a Man of no Judgment; affirming, that he could not write *Latin*, or scarce understand it; when he was known, to all the learned Men of *Europe*, to be one of the greatest Scholars of that Age.

But the Jesuit (h) Parsons was resolved not to trouble himself with particular Persons, nothing less than the whole Body of *Protestants* in *England* would serve his Turn; which made him several times assure Mr Sheldon, ‘That he would undertake to make the Devil speak in any Bishop, Archbishop, or Arch-heretic in *England*:’ And therefore the Priests, concerned in the exorcising of (i) *Sarah Williams* and her Sister (of whom we shall give a larger Account, when we come to treat of their Miracles) were accustomed frequently to affirm, ‘That all the

‘Pro-

(g) *Fowle's History of Romish Treasons*, p. 514.

(h) *Sheldon's Survey of the Miracles of the Church of Rome*, p. 25, Lond. 1616, 4to.

(i) See their Examinations in Dr. *Samuel Hartliber's Declaration of Popish Impostures*, in casting out of Devils,

Protestants in England were possessed, and they should have their Hands full with those possessed Creatures, when the Nation became Catholics.

These one would think were pretty handsome Calumnies, and fit for such Men to invent and publish; but their late poetical Convert hath taught the succeeding Gentlemen, who shall be employed in this Office, a Way to affirm the Truth of their Reports, notwithstanding all imaginable Evidence of their Falsity, for, he not content to affirm, 'That, (k) among all the Volumes of Divinity written by Protestants, there was not one original Treatise, which handled distinctly and by itself, that Christian Virtue of Humility;' he renewes (l) the same Challenge near a Year after, though the (m) Author had told him, there was one written by Mr. William Allen; and set down the Place where, and Year in which it passed the Press. In the first indeed he limited his Assertion to such as he had seen and heard of; wherein as he shewed some Modesty, so he was likely to do no great Harm, it being sufficiently known, that, in Matters of Divinity, his Acquaintance goes but a very little way, though in his own Profession he is deservedly esteemed a Master; but to enlarge his Assertion, and after such an Information, to make that general, which he was too modest to do before, shews him an excellent Proselyte:

And

(k) Defence of the Papers written by the late King, p. 126, Lond. 1686, 4to.

(l) Hinde and Panther, in the Pref. Lond. 1687, 4to.

(m) Of the Difference between the Protestant and the Socia
nian Methods, p. 62, Lond. 1686, 4to.

And in this Point he seems able to instruct even
those ghostly Fathers, ^{Upholders} whom it stands to
this Another Artifice, by which they endeavour
to create an Aversion in the People's Minds
for the Ministers of our Church, is by flying at
them altogether, and reproaching them as cove-
tous and greedy of Wealth; this they are in-
structed to do by Signior (n) Bellarini, who,
giving Advice to Father Young, concerning the
best Way of managing the Popish Interest in Eng-
land, among other the Directions lays down this,
That the Bishops and Ministers of the Church
of England be represented as worldly and care-
less, which Letter was found in Father Young's
Study after his Death, and translated out of Italian
into English.

And this Slander they have so far improved,
that, as a Person of (o) Honour observes, They
have entered into a Conspiracy in undervaluing
whatsoever is written by any Clergyman, how
learned or virtuous soever, in Defence of the
Church of England; as if he spoke only for
his own Interest; so that they, who would
undermine it by all the foul and dishonest Arts
imaginable, have the Advantage to be con-
sidered as Persons engaged in that Accouche,
merely and purely by the Impulsion of their
Consciences, and for the Discovery of such
Errors as are dangerous to the Souls of Men;
whilst they, who are most obliged, and are
best able to refute those malicious Pretences,

and

(n) Stillin. Unreason. of Separat. Pref. p. 22, (Lond.
1681, 4to.)
(o) Lord Clarendon against Cressy, p. 13, 14.

Stand to detect the Fraud and Ignorance of those seditious Undertakers, are looked upon to Men not to be believed, at least partial, and that all they say is said on their own Behalf : This is a fact Truth, and a true Engine to make a Battery, at which Atheism may enter, with out Opposition, with all its Instruments and Attendants. In Prosecution of which Design it is usual with them to recount the Riches of the Clergy, while they maliciously and falsely insinuate, that the Revenues Ecclesiastical in England are far greater than in Popish Countries ; but if we come to examine the Wealth of Ecclesiastical Persons, in the Popish Times in this Nation, we shall find, that it exceeded by many Degrees that poor Pittance which reformed Divines enjoy, among whom it is known, that Multitudes have hardly sufficient to buy themselves Bread ; several hundreds of our Livings not amounting to ten Pounds a Year a Piece, and several not to five ; when the sole Revenues of the Monasteries and Hospitals, besides the two Universities and several Monasteries not valued, in King Henry the VIII's Time, amounted to £186,512 l. odd Money ; besides the Bishoprics and Parishes, which being joined to the former sum, the Clergy of the Church of Rome were possessed of the yearly Sum of above £200,000 even in those Times ; What would they have yielded then at this Day ? If bus ?

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^(p) Speed, in his Chronicle, reckons, that in the beginning of King James's Time, there were 4543 Livings under ten Pounds, Edit. Lond. 1623, at the End of the Reign of King Henry VIII. p. 1101. *Ibid.* p. 1100.

If then the Gentlemen of the Church of *Rome* judge the Provisions for the *reformed Clergy* too great, the Possessions they enjoyed will certainly appear subject, and consequently themselves, to the same Accusation, but upon much better Grounds: Especially when we consider, that never any Clergy in the Church of God hath been, or is maintained with less Charge than the established Clergy of the Church of *England*; which an (r) ingenious Gentleman hath evidently proved. To whose Arguments, if our Adversaries think fit to reply, they shall not want a Defender: And I am ready to prove, out of their own Authors, that the Revenues of the *French Clergy* amount to above 1,200,000 £. of our *English Money* yearly; that they possess seven Parts in twelve of the whole Revenue of the Kingdom; and that the Archbishopric of *Toledo* in *Spain* is as rich as some Kingdoms.

And now let the World judge to whom the Appellation of *Hirelings* belongs, which they are so ready to bestow on us: But, not content to cast their Reproaches upon the Body of the Clergy, the *Oxford Writer* hath attempted to bring the Charge of Worldliness home to a particular Bishop; but so unsuccessfully, that it is evident, he was forced to use his Invention to maintain it, which all his Assurance, though he hath a great Talent that Way, will not be able to do; for whereas he affirms, that the (s) excellent *Hopper*, who in Queen *Mary's Days* sealed

(r) *The Undeceiving of the People in the Point of Tithes,*
by *Pb. Trebillic, Gent. Lond.* 1651, 4to.

(s) *Fifth Part of Church Government, p. 68.*

he Protestant Religion with his Blood, held two Bishoprics at once, it is notoriously false: For he never held but the Bishopric of Worcester, (t) from which Gloucester was divided by King Henry VIII. and reunited to it by King Edward; so that all Hooper enjoyed was but one Bishopric, which had some Years been divided into two; and yet our Author pretends he held them *in Commendam*.

If this Means will not do the Work, and our Divines still keep up their Esteem in the Minds of the People, the next Design is to expose them as guilty of some immoral Crime; to this End they have, in this City, dressed some of their own Party in the Habit of a Minister, who, according to Instructions, resorted to Houses of ill Repute, while others of the Gang, planted there on purpose, pointing at the supposed Minister, have been heard to say aloud, *There goes Dr. or Mr. such an one*, that the People might suppose the most eminent of their Ministers Frequenters of such Places; and I can name some Divines, whom they have, by this Artifice endeavoured to defame.

If they have a Design that any one of our Ministers should be esteemed an idle and lazy Man, and negligent in his Office, they watch till he is gone abroad, then repairing to some sick Person of their Acquaintance; they desire them to send for him while they are in the House, and when the Messenger returns, with an Account

(t) See Appendix to Dr. Burnet's History of the Reformation, Vol. 2, p. 396. Reflect. on the Hist. Part of Church Government, Part 5, p. 35, Oxford, 1687, 4to.

that he is not within, they take Occasion to tell the sick Persons, that our Ministers are never to be found, but always gadding abroad, without minding the Concerns of their People; but, for their Parts, they are always ready to perform the Duty of their Office to all Sorts that send for them; and thus they served an eminent Divine very lately.

But that Gentleman had a pretty good Stock of Confidence, who, urging a Woman to become his Proselyte, told her, ‘ That our Divines were ‘ Men of no Learning, and could not preach but ‘ by the Helps they received from hearing and ‘ reading the Sermons of the *Romish* Priests :’ And yet this was very gravely urged by one of them not many Months since. I do not relate this Passage that I think there is any Danger of its being, believed even by the meanest Understanding to our Prejudice ; but to let the World see, that there is no Slander, how improbable or senseless soever, which these Men are ashamed of.

The Truth is, they find Calumny their best Weapon, and therefore are resolved to use it at all Adventures ; hence it is we find, among the rest of the Directions given by the Jesuit (u) *Contzen*, in his *Advice for bringing Popery into a Country*, ‘ That those who preach against a Toleration, suspecting the Design of the *Papists* in it, be traduced as Men that preach very unseasonable Doctrine, that are proud, conceited, and Enemies to Peace and Union.’ And,

(u) *Adami Contzen Politicorum Libri decem*, p. 96, he advises to follow the Example of those, *Qui cum recusarent, quasi superbi contumaces in obedientes magistraturi accusabantur, &c.*

for the better managing the Popish Interest in England, Signior (x) Ballarini directs Father Young, ' To make it appear under-hand, that the Doctrine, Discipline, and Worship of the Church of England comes near to them; that our Common-prayer is but little different from their Mass; and that the ablest and wisest Men amongst us are so moderate, that they would willingly go over to them, or meet them half-way; for thereby the more stayed Men will become more odious, and others will run out of all Religion for fear of Popery.'

And we find even at this Time they are observing this Instruction, to which End (y) one of their Number hath been at the Pains to shew, ' That the Church of England and the Church of Rome are agreed; and the whole Controversy lies between the Church of Rome and dissenting Protestants;' but, I suppose, since the Difference between the two Churches hath been so clearly related in the (z) Answer to that Pamphlet, they will, for the Time to come, keep closer to the Advice of doing their Busnels under-hand; for the Discourse will hardly conyince any body that we are agreed with them.

But it is very pleasant to behold these Gentlemen labouring with all their Might to asperse the Reformers, when, if those Passages they lay to their

(x) Young's Hist. of Plots, p. 89, Lond. 1684, 8vo. Dr. Stilling. Unreasonableness of Separation, p. 21 of the Preface.

(y) The Agreement between the Church of England and the Church of Rome, Lond. 1687, 4to.

(z) The Difference between the Church of England and the Church of Rome, Lond. 1687, 4to.

their Charge be Blots; indeed, they are as prejudicial to the Gospel itself, and to the greatest of the Romish Saints, as, if we allowed them in their full Latitude, they can be to us. Thus the (a) Considerer upon the Spirit of *Luther*, spends much Time and Pains to prove, that *Luther's* Doctrine was not of God, because he relates several Arguments which the Devil used against the Mass, thereby attempting to drive him to Despair, because he had for many Years been a Romish Priest; upon which (b) Mr. *Pulton* puts this Question, ‘Now I ask whether the Doctrine delivered by the Spirit of Untruth can be from the Holy Ghost?’ Now though we tell these Gentlemen, that *Luther* spoke this by way of Parable, yet, seeing that they are deaf on that Ear, let it be for once allowed, that it was a real Conference, and all they can draw from it is, either that knotty Question of Mr. *Pulton*, ‘Whether the Doctrine delivered by the Spirit of Untruth can be from the Holy Ghost?’ or that *Luther* could not be an holy Man, because the Devil was so often with him, which is the great Argument of the Oxford Considerer; and of Mr. *Pulton* himself, in the 10th Page of his Remarks.

As for the Question, I find in the Gospel, the Devils themselves bearing Testimony to our Saviour, (c) That he was Christ the Son of the living God, acknowledging him to be the (d) Holy One of God; and an whole (e) Legion of these unclean Spirits crying out, *What have we to do with thee,*

(a) Considerations on the Spirit of *Martin Luther*, Sect. 32.

(b) *Pulton's* Remarks, p. 1.

(c) Luke iv. 41. (d) Mark i. 23, 24. (e) Luke viii. 28,

thee, Jesus, thou Son of God? And when to St. Paul the Spirit of Divination bore the same Witness, (f) That he was the Servant of the Most High God, and shewed the Way of Salvation: Nay, I find also that God made use of the evil Spirit's Testimony for the Conversion of many, when the (g) Sons of a Jew undertook to call upon a Man who was possessed, in the Name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth; the Evil Spirit answered, Jesus I know, and Paul I know, but who are ye? And the Man, in whom the Evil Spirit was, leaped on them, and overcame them, ---- And this was known to all the Jews and Greeks also dwelling at Ephesus, and Fear fell on them all, and the Name of the Lord Jesus was magnified; of which the following Verses give particular Instances.

Now the same Answer, which Mr. Pulton will make to an Heathen, putting the same Question in this Case, will give full Satisfaction to that which he puts to us; for if it be a good Evidence to prove the Doctrine of *Luther* false, because the Devil owned the Truth of it, the Conclusion will hold as firm against the Deity of Christ, and Truth of the Gospel, which the Devil was forced to confess. And if the second Inference concludes against *Luther*, what shall we think of their admired (h) 'St. Anthony, to whom the Devil frequently appeared, and, using an articulate Voice, spake to him, acknowledging that

(f) *Act*s xvi. 16, 17. (g) *Act*s xix. 13, to 20.

(h) In *Vita Antonii*, inter *Athan Opera*, Vol. 2. Edit. Coloni. 1686. Αὐθεωπίν χρωμενῷ φωνῇ ἐλεγε πολλὰς μὲν ἡ πάτησα, καὶ πλέισταις κατεβαλλου τοῦ δὲ ἐπίστοι καὶ τοῖς σοῖς πόνοις προσβαλω ἥδεισσα.

‘ he had often attempted to corrupt him, but was not able ;’ nay, that he was seldom without the Company of the Devil, either beating him or discoursing with him, the Author of that Life informs us in a Multitude of Instances : and yet, for all this, the *Papists* will maintain his Saintship, so that the Devil’s Molestation is no Argument against *Luther* or his Doctrine ; and there is hardly any of their noted Saints, whom the Writers of their Lives do not affect to represent to us as Persons from whom the Devil was seldom or never absent.

Nor is it any wonder these Gentlemen should be so busy in scandalizing our Divines, though the Reflection falls as severely upon their own canonized Saints, when they have so little Consideration as to charge us with those Things, which others of their own, writing at the same Time and on the same Subject, do acquit us of : An Instance of which we have in their frequent Cries, ‘ That the (i) *Exclusion Bill* was managed in the House of Commons by the Sons of the Church of England ;’ and, that the (k) Rebellion was to be laid to their Charge ; (l) that, if we look to the excluding Party, they were five to one Church of England-men ; so that our Church must take the Shame of all those Things to herself ; these loud Clamours have made more Noise in the World, than all their new Tests

(i) *Answer to a Letter to a Dissenter*, p. 4, printed for H. Hill, 1687, 4to.

(k) Mr. Pain’s *Answer to the Letter to a Dissenter*, p. 2, 1687, 4to.

(l) *Reply to the Reasons of the Oxford Clergy against addressing*, p. 6, 7, 1687, 4to.

and Instances of the Church of *England's Loyalty*, which I shall examine in another Place : But, to the Comfort of our Church, her Adversaries agree not together, so that she needs no Vindication but what she is able to bring from her greatest Enemies ; therefore one (*m*) tells the Dissenters, ' That they were the Actors not only in 48, but in the Business of the Rye and the West too ; and one, who pleads the very same Cause, assures us, (*n*). That the Dissenters appeared so rigorous in chusing their Representatives, that ' they carried it for three Parliaments successively against the Church of *England* ; and it was in those three Parliaments, that the Exclusion Bill was promoted and stickled for ; ' which is a clear Demonstration that the Exclusioners were not fise to one of the Church of *England*.

But as these Gentlemen contradict themselves in this Point, so, by the same Assertion, they overthrow their great Work of persuading the Dissenters, that the Church of *England* never was, nor never will be willing to ease their Consciences by a Comprehension ; when, by affirming the Exclusion Parliaments to have been composed of Church of *England-men*, they give themselves the Lye, seeing all the World knows it was in those Parliaments, that the Bill of Comprehension was promoted.

As they will coin immoral Actions for us, so likewise, with the same Sincerity, they make a great Complaint of our Falsifications, when he

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(*m*) Letter in Answer to two main Questions, p. 7, 14, by T. G. Lond. 1687, 4to.

(*n*) Discourse for taking off the Test, — p. 35, Lond. 1687, 4to.

that examines into the Matter will find no such Thing; thus the *Vindicator* of Monsieur de Meaux fills a Part of a Page, with a List of his Adversaries Falsifications and Calumnies, &c. of which you may judge by this Instance: (o) That ingenious Gentleman tells us, ‘ That Mr. de Meaux had affirmed, that the denying of Salvation to Infants dying unbaptized was a Truth, which never any one before Calvin durst openly call in Question,’ this the (p) *Vindicator* calls a corrupting the Bishop’s Words: Which are these, (q) ‘ The *Lutherans* believe with the Catholic Church the absolute Necessity of Baptism, and are astonished with her that such a Truth should be denied, which never any one before Calvin durst openly call in question.’

Now I appeal to all the World, whether it be not the same Thing, to affirm *that Baptism is absolutely necessary to Salvation*, and *that those who die unbaptized are not saved?* For, if it be absolutely necessary, then without it there can be no Salvation; and whoever asserts that, denies Salvation to those who have it not; let our Vindicator then defend himself from the Imputation of Calumny, which I lay to his Charge in this Particular, the calling that a Falsification and Corruption, which is the true Meaning of the Bishop's Words.

I shall end this Head with two Instances of their calumniating the poor *Protestants* of France, though I could give as many hundreds. (r) ‘ During

(o) Defence of the Expos. of the Doct. of the Ch. of Eng. p. 39.
(p) Reply to the Defence. Eccl. p. 62.

(p) Reply to the Defence, &c. p. 62.

(*Expos. of the Doctrine of the Cath. Church*, p. 20, Lond. 1685, 4to. of borgoysinga et al. edit. 1690)

(7) *Policy of the Clergy of France*, p. 57, to 59, Lond. 1681,
8vo.

During the Heat of the War, between *France* and
Holland, the *Reformed* of *Dauphine* had kept a
 Fast in all their Churches; and the Synod, that
 had ordered it, had enjoined all the Ministers
 that belonged to it, assisted by their Antients,
 to visit Families, and put them in mind of
 what had been promised God on the Fast-day,
 which one of the Ministers (against whom the
 Friars of St. *Anthony* had long time watched for an
 Occasion) performing, those pretended *Religious*
 wrote to Mr. *le Tellier*, Secretary of State, That
 something was contriving against the King's
 Service; that the *Hugonots* had celebrated a
 Fast through all the *Dauphinate*; that there was
 a Plot couched under this Fast, and that Devo-
 tion was only the Pretext of it: That this Mi-
 nister had held secret Assemblies at the Houses
 of the Principals of his Parish; that he had
 prayed for the Success of the *Hollanders* Arms,
 and that great Sums of Money were gathered
 by him and his Party to send to the Prince of
Orange; and with this fair Story they caused a
 great deal of Trouble to the Gentleman, and
 suborned Witnesses to maintain the Accusation;
 but he broke through all, and cleared his Inno-
 cence to the Shame of his false Accusers. And
 as they persecuted those poor People with Slanders
 in their own Country, so they continue to prose-
 cute the same unworthy Methods against them in
 ours, where they are fled for Relief from the
 grievous Oppressions of their Enemies; for, know-
 ing the greatest Part of their Subsistence must
 come from the Charity of their *Protestant* Bre-
 thren, they have endeavoured to hinder them of
 that, by spreading a Report that they are *Papists*:
 M 2 This

This as to London is known to many hundreds, and that they have done the same in Ireland, we are informed by an ingenuous and worthy (s) Gentleman, who tells us, who they are that can prove the Truth of this Assertion.

Thus are we dealt with by the *Romanists* as the Primitive Christians were treated by the *Heathens*; but that which supported them doth likewise encourage us, seeing he whom we serve hath pronounced, (t) *Blessed are ye, when Men shall revile you and persecute you, and say all manner of Evil against you falsely for my Sake*: Though we cannot forbear to admonish our Adversaries of that divine Threatning, (u) *Who so privily slandereth his Neighbour, him will I destroy*; which is spoken so particularly to them, that it is impossible for them to escape while they do such Things, though they may flatter themselves, that their Slanders are public, when the Denunciation is against those who slander privily: But if one of those Crimes be of such an heinous Nature, how much greater is the Guilt of both? which I wish I had no reason to charge upon them. Nay, we have this to comfort ourselves with, that these (x) false Accusations are commonly the last Refuge, and therefore that Cause which stays itself so much upon them cannot hold long.

I noted before, that these Gentlemen pretend to know what passes in the most inmost Recesses of the Hearts of Men, and well they may, when

(s) *Hunting of the Romish Fox*, p. 94, 95, Dublin, 1683, 8vo.

(t) *Mat. v. 11.* (u) *Psal. ci. 5.*

(x) *Answer to a Letter to a Dissenter*, p. 5. printed for Henry Hills.

they are so ready to dive into the Secrets of the Divine Providence, and, from the sudden Death of Persons, to conclude what the Designs of God in such particular Dispensations are. In which Knowledge they pretend to be so versed, that it is one of the Notes whereby to know their Church, given us by themselves, the unhappy Death of the Church's Enemies : That this can be no Note of the Church, I shall not concern myself to prove, but refer my Reader to the (y) Discourse on this Subject, where he will be abundantly satisfied, that it cannot be a Note to know the Church by ; and that it is more favourable to us than the *Roman* Church, if it were one ! All I shall observe is, that if all the Stories they invent, and the Reports they spread of the unhappy End of their Adversaries were true, yet we know (z), *That there is a just Man that perishes in his Righteousness, and there is a wicked Man that prolongeth his Life in his Wickedness*; (a) *That there are just Men to whom it happeneth according to the Work of the Wicked; and there are wicked Men to whom it happeneth according to the Work of the Righteous*; so that (b) seeing all Things come alike to all, there can nothing be concluded against any Church, from the Judgments which fall on the Heads of particular Members of it. And our Saviour himself assures us, that such Judgments are often sent, where the Persons punished are not greater Sinners, than those who at the same Time are spared; which he illustrates

by

(y) Discourse of the Notes of the Church, p. 333, to
365, London, 1687, 4to.

(z) Eccles. vii. 15. (a) Ibid. viii. 14. (b) Ibid. ix. 2.

by the Instances of those upon whom the Tower of
 (c) Siloam fell ; and the unfortunate (d) Galileans, whose Blood Pilate mingled with their
 Sacrifices.

But let our Saviour observe what he will, there are a Sort of Men, whose Policies scorn to be founded upon his holy Maxims, and are therefore resolved to invent dismal Stories, where they cannot find true ones, to work upon the Spirits of the more unthinking Sort : And therefore, in the Time of the Siege of *Paris*, during the League in *France*, the Priests were grown to that Height of Immodesty, (not to give it a worse Name) as (e) to persuade the People there, who generally believed it, ‘That the Thunder of the Pope’s Excommunications had so blasted the Heretics, that their Faces were grown black and ugly as Devils ; their Eyes and Looks ghastly, and their Breath noisome and pestilent.’ (f) And in *Spain* the same Instruments of *Rome* had possessed the People ; ‘That, since the *English* left the *Roman Religion*, they were transformed into strange horrid Shapes, with Heads and Tails like Beasts and Monsters ;’ which was so generally believed among them, that, when the Earl of *Nottingham* went Ambassador into *Spain*, Anno 1603, the Country People could hardly believe their Eyes, that the *English* were such comely and accomplished Gentlemen, whose Deformity, they had before so often heard confidently asserted.

And

(c) *Luke* xiii. 4. (d) *Ibid.* xiii. 1, 2. (e) *Europa Spec.* p. 135.

(f) *Wilson’s History of Great Britain*, p. 26, London, 1653, Folio.

And as they are always employed in aspersing the Living, so they exert the same Diligence in forming some hideous Relation of the Manner of their Deaths ; their implacable Malice following them, as it did their Father, (g) *Paul Sarpi*, the *Venetian*, to his Grave, ‘ publishing impudent and ‘ fabulous Stories concerning his Death ; of his ‘ dying howling, of strange Apparitions of black ‘ Dogs, of terrible Noises heard in his Cell and ‘ Chambers, and several such lying Forgeries, as ‘ those idle People used to invent upon *Luther*, ‘ *Calvin*, and others who will not truckle to the ‘ Usurpations of a *Roman Court*. But the People ‘ of *Venice*, who knew him better, accounted ‘ him a Saint, hanging up their votive Tablets at ‘ his Sepulchre.

‘ Nay, they can go yet a Step farther, and ‘ those very Judgments, which God inflicts upon ‘ themselves, they have the Face to affirm were ‘ Strokes of Divine Vengeance on the *Protestants* ; ‘ thus when there were some (h) hundreds of ‘ the *Romish Profession* met to hear Father *Drury*, ‘ a noted Jesuit, preach, in the *Black-Friers*, Oct. ‘ 26, 1623, it pleased God, that the Chamber ‘ where they were fell down, and near an hun- ‘ dred Persons with the Preacher were killed out- ‘ right, and many hurt ; yet they had the Confi- ‘ dence to affirm, that this was a *Protestant As-* ‘ *sembly*, publishing (i) a Book relating great ‘ Judgments shewn on a Sort of Protestant Her- ‘ tics, by the Fall of an House in Black-Friers,

London,

(g) *Fowlis's Hist. of Rom. Treasons*, p. 470.

(h) *Wilson's Hist. of Great Britain*, p. 241.

(i) *Mirror, or Looking-glass both for Saints and Sinners*,
p. 195, *Lond.* 1671, Fol.

' London, in which they were assembled, to hear
 ' a Geneva Lecture ; and Dr. (k) Gouge tells us,
 ' when and where this Relation was printed, in
 ' his Account of that sad Providence.'

I might particularize in abundance of such Passages ; but these are enough to let the Reader see, that it was not without Cause I gave him Caution in the first Chapter to suspect them ; for into what a Maze of Errors doth he run, who takes the Accounts given by those Men of the Lives and Deaths of their Adversaries upon their Authority, who give themselves such a Liberty to devise Fables, and then report them ?

This over politic and wise Sort of Men reach yet a Note higher ; and, knowing of how great Consequence the Revolt of any eminent Divine is, are as liberal in their Reports, that such and such Persons are become *Catholics*, (as they call them) in which they have as little respect to Truth, as in the former Instances. (l) But they find by their Experience, that News makes its Impression upon their first reporting, and that then, if it be good, it greatly raises up the Spirit and confirms the Mind, especially of the Vulgar, who easily believe all that their Bettters tell them ; that afterwards, when such Stories happened to be controlled, Men's Spirits being cold, are not so sensible as before, and either little regard it, or impute it to common Error or Uncertainty of Things ; yea, and that the good News comes to many Men's Ears, who never hear of the Check it hath ; and at least it may serve their Turn for some present Exploit, as Merchants do

(k) Key for *Catholics*, p. 258, Lond. 1674, 4to.

(l) *Europ. Spec.* 114, 115.

by their News, who, finding some Difficulty in accomodating their Affairs, have in Use to forge Letters, or otherwise to raise Bruits, either of some prosperous Succes in Princes Actions, or of some great Alteration in some kind of Merchandise; which may serve for that present Instant to expedite their Busines.

Whether the Missionaries take this Piece of Policy from them, or are only imitated by them, is not material; but that being secure of an Evasion, if their Report be found untrue, that they were mis-informed; and knowing well, that hundreds, who hear the Account they give, are never undeceived by wanting Opportunities to discover its Falsity, they are no modester in this Particular, than in the other Slanders is most certain.

(m) Thus, in the Year 1597, they spread a Report throughout Germany, Holland and Italy, that Beza Had renounced his Religion before the Senate, and had exhorted the Magistrates to reconcile themselves to the Church of Rome; (n) and that, by his Example, many Citizens of Geneva had done the like; (o) whereupon he was absolved by the Bishop of that City, before his Death, by special Order from the Pope. This, we are assured by several (p) French Priests, was generally believed, till Beza wrote several French, and Latin Letters, to convince the World of the Forgery,
 N
 oly M. Spots Hist. of the State of Geneva, p. 144, Lond.
 1687, Folio.

(n) Jesuits Catech. p. 62.
 p. 113.

(o) Sands's Europ. Spec.

(p) Jesuits Catech. p. 62.

Forgery; and that he was yet alive, and that ^(q) he died not till six Years after.

Of the very same Nature, was the Report of the Conversion of the (r) Reverend Peter Du Moulin; which, even while he was Minister of the Protestant Church in Paris, and writing against Rome, was publicly preached in the City in many Pulpits, and Benefices assigned to him; they asserted in their Sermons, that he was preparing to go to Rome; which was so generally believed, that the People flocked to a certain Church, and there waited, expecting to hear him make his Recantation. Upon which he observes, that such Tricks are apt to astonish the People for a Season, and an Untruth that was believed for three Days had had some Effect. ‘ And I am able to prove, that a Minister now in England, travelling in Company with others of our Nation, of the Protestant Religion, and making a small Journey alone, to a neighbour City to that they then resided in; the Priests came to several of his fellow Travellers, assuring them, that the said Minister was become a Romanist; that he was publicly reconciled, and therefore surely they would not refuse to relinquish that Religion, which he, whose Profession obliged him to defend it, and who understood it best, durst not continue in. This Report was affirmed with so much Confidence, that, upon the Minister’s Return, several Persons of the Roman Catholic Religion congratulated him for his happy Change; and one of the English was ready

^(q) Hist. of Geneva, p. 144.
Lib. vii. c. x. cont. 8. p. 627.

(r) Novelty of Popery,

' ready to follow his Example, if he had not in
' Time discovered the Cheat.'

And it is no longer since, than the Winter, 1685, that a Report went current through all the Countries in *England*, where there are many *Romanists*, that Dr. *Burnet* was at *Rome* become a *Papist*, and that great Preferments were bestowed upon him: This hath been affirmed to me by several for a certain Truth; when I made diligent Enquiry, those Gentlemen affirming, that they had it from very good Hands; and had seen some Letters from Foreign Parts which confirmed it. ' But more immodest was the Pretence of the Dean of *Norwich's* Conversion, about two Years since; which several Priests affirmed to a Servant-maid, whom they knew to be a great Admirer of that Divine, urging her to follow the Example of such a learned Man, who was so deservedly esteemed by her; which they reiterated with so much Confidence and Frequency, that the Maid promised to turn likewise; but being convinced by an eminent Person, (who carried her to hear the Reverend Dean preach) that she was abused by a notorious Untruth, she was confirmed in her Aversion to that Church, which is upheld by such unworthy Means: And I cannot but observe, the Providence of God in this Matter; that the Sermon, which the Maid was carried to hear, was levelled against the *Popish* Errors; whereby she was not only informed of the Abuse, but instructed too.'

But their greatest Traffic is in the pretended Conversion of dying Persons; thus they would make a *Romanist* of dying *Beza*, six Years before his

his Death ; and this Blot they have endeavoured to cast upon the Memory of that excellent Prelate Bishop King, Mr. (s) *Musket*, the Jesuit, publishing a Book of his Conversion to *Rome* upon his Death-bed, intitled, *The Bishop of London's Legacy*. This Relation we are assured did mightily (t) shock the People's Minds ; but it is wholly false, his Son, Dr. *Henry King*, since Bishop of *Chichester*, preaching a Sermon for his Father's Vindication at St. *Paul's Cross*, Nov. 25, 1621, where he assures the World, that the Bishop before his Death received the Eucharist at the Hands of his Chaplain, Dr. *Cluet*, together with his Wife, his Children, his Family, Sir *Henry Martin*'s Chancellor, Mr. *Philip King*, his Brother, &c. protesting to them, that his Soul had greatly longed to eat that last Supper, and to perform that last Christian Duty before he left them ; and gave Thanks to God, that he had lived to finish that blessed Work. And then, drawing near his End, he caused his Chaplain to read the Confession and Absolution in the Common Prayer. And the Person who was reported to reconcile him, Mr. (u) *Thomas Preston*, being examined before the Archbp. of *Canterbury* and other Commissioners, protested before God, as he should answer it at the dreadful Day of Judgment, that the Bishop of *London* did never confess himself to him, nor ever received

(s) *Gee's Foot out of the Snare*, p. 76.

(t) *Birkback's Protest. Evidence*, Cent. xvi. p. 188, Lond. 1635, 4to.

(u) *Ibid.* p. 180. And *Foot out of the Snare*, p. 77. See a Relation of this Forgery, in the Hist. of the Church of Great Britain, from the Birth of our Saviour, p. 134, 188, Lond. 1674, 4to.

received sacramental Absolution at his Hands, nor was ever by him reconciled to the Church of *Rome*; neither did renounce before him the Religion established in the Church of *England*; yea, he added farther, ‘That, to his Knowledge, he was never in Company with the Bishop, never received any Letter from him, never wrote to him, nor did he ever see him in any Place whatsoever; nor could have known him from another Man.’ The same also did (x) Father *Palmer*, the Jesuit, (whom they affirmed to be one of those by whom he was reconciled) affirm, that he never saw the Bishop. This Book of *Musket’s* was known to be such a notorious Forgery, that (y) Mr. *Anderson*, an ingenious Priest, expressed his Sorrow that ever such a Book should be suffered to come forth; ‘For it would do them more hurt than any Book they ever wrote;’ yet have they since altered the Title, and so printed it again: And a (z) Book exceedingly admired among them, written about fifteen Years since, and dedicated, (as I remember to the D. of *Buckingham*) insists much upon this Conversion; which makes me beseech my Brethren of our Church, that they would be careful to what Assertion they give Credit; and believe nothing in the Writings of these Men upon their Authority; for let a Thing be never so false, they will not stick to report it; and, though it be exposed and confuted, they will urge it with the same Confidence, as an uncontradicted Truth.

K.

(x) Foot out of the Snare, p. 77. (y) Ibid. p. 78.

(z) It is a thick Quarto, I have seen it, but cannot remember the Title.

In the same Manner, when Father *Redmond Caron*, who wrote (*a*) in Defence of Loyalty to the King, against the rebellious Opinions and Doctrines of the Court of *Rome*, lay upon his Death-bed in *Dublin*, Ann. 1666, the Priests raised a Report, ‘ That he retracted his *Signatur* ‘ of the Loyal *Irish Remonstrance*, and all his ‘ Books on that Subject.’ But they were too quick in spreading this Piece of Calumny against that Loyal Man, for the Account came to his Ears before he died; upon which, in the Presence of many of his own Order, he protested solemnly, ‘ That he was so far from recanting, that the ‘ Doctrine which he had taught, he looked upon ‘ as the Doctrine of Christ, and that it was his ‘ Duty to maintain it.’ Thus, if any of their own Church be of a sounder Principle than themselves, they cannot help practising that Rule of the (*b*) Jesuits, whereby they are directed to report, that such as leave them are very desirous to be received again: And, although they are so often proved and exposed to the World, as Calumniators and Forgers, they, with the greatest Unconcernedness, invent and report anew upon the next Occasion.

But that the World may not be always fed with false Stories, they cast about for an Artifice, to deceive them by *false Converts*; appointing Men to pretend themselves *Protestants*, and after some Time to be reconciled to the *Romish Church*,
by

(*a*) Hist. of the *Irish Remonstrance*, p. 759.

(*b*) Instruct. secret pro super. Societ. Jesu, p. 23. De dif-
missio in Exhortationibus dicatur, quod iterum ardenter petat
ingredi Societatem.

by Means of their Missionaries. (c) Thus *Ann.*
 1583, at the Sessions at *Gloucester*, in the Month
 of *August*, one *Richard Summers* was appre-
 hended, who outwardly seemed a *Protestant* ;
 but being one Day present at a Discourse, be-
 tween one of the Bishop of *Gloucester*'s Chap-
 lains and a *Puritan*, (as they were then called)
 used this Expression, If this be the Fruits of
Protestantism, I will lament my Ways, and turn
 to my Mother the Church of *Rome*, seeing the
 Church of *England* is divided. The Chaplain
 upon this, suspecting this Man, one Day dis-
 guised himself, and traced him to an House,
 where he found him in a Surplice, and heard
 him say Mass ; after which he dogged him to
 his Lodging, and had him apprehended.'

It is an Attempt not impossible to succeed, to raise such Reports of particular private Men, but to tell the World of whole Bodies of Men, whole Nations and Countries, and Sovereign Princes becoming Converts, when they know the contrary to be the real Truth, (d) is something more amazing, and able to surprise the most thinking Men ; yet were not these Gentlemen ashamed to affirm, even at *Rome* itself, (where it is an ordinary Practice) with great Solemnity, that the Patriarch of *Alexandria*, with all the *Greek Church of Africa*, had by their Ambassadors submitted and reconciled themselves to the *Pope*, and received from his Holiness Absolution and Benediction : But though this was found a Fable, about the same Time they reported, that the (e) King of *Scots*, (King *James*) had chased the Ministers away, and executed two

(c) Hunting the *Romish Fox*, p. 155, 156. (d) *Europ.*
 Spec. 112, 113. (e) *Ibid.*

of them, bestowing their Goods upon the *Roman Catholics*; that not only (f) Beza had recanted his Religion, but the City of Geneva also sought to be reconciled, and had sent to *Rome* an Ambassage of Submission: ‘This News was whispered among the Jesuits two Months before it became public; but at length there came a solemn Account of it, which run through all Italy, and was so verily believed to be true, that several went to *Rome* on purpose to see those Ambassadors: And to make up the full Measure of this *Romish Policy*, there was News sent from *Rome* to *Lyons*, that Queen *Elizabeth's* Ambassadors were at *Rome*, making great Instance to be absolved.’

‘And there is a certain secular Priest, who not long since assured me, that he had seen an original Instrument, under the Hand of the late Archbishop of *York*, and other Prelates, with several Divines, among whom he named Dr. *Wallis* of *Oxford*, approving several of the *Romish* Doctrines, and particularly Prayer to Saints, or for the Dead; but, though upon my earnest Intreaty he promised to procure me a Sight of it, he never performed it to this Day:’ But this is usual among them; when they have a Design, either to make or confirm Proselytes, these (g) Assertions, that our greatest Men are *Papists*, in private are never out of their Mouths; and, within these few Years, they reported publicly (h) in *Ireland*, that not only his late and present Majesty, but all the Nobility and Gentry of the Kingdom

(f) *Ibid. Hist. of Geneva*, p. 144. (g) *Sheldon of Miracles*, p. 52.

(q) *Franciscan Convert*, by *Ant. Egan*, p. 24, Lond. 1673, 4to.

Kingdom of *England*, were privately of their Religion.

And no longer since, than (*i*) the Year 1678, it was generally reported at *Rome* for six Months together, that the *Armenian* Patriarch, with six and thirty Bishops were on their Way thither; to submit to, and acknowledge the Apostolical See; though this was a Sham, like the rest of their great Conversions, on which I shall make some few Reflections, by a short Account of the greatest of them, which they are most ready to boast of at this Day.

The Conversions in the *Indies* have made so great a Noise among them, that Multitudes are possessed with a Belief of every Thing they are pleased to report concerning them; but (*k*) a Jesuit of Note assures us, ‘ That, during forty Years of the Missionaries Abode among them, there was hardly one *Indian* to be found who

O ‘ un-

(*i*) *Ricaut's State of the Gr. and Armenian Church*, p. 451; *Lond.* 1679, 8vo.

(*k*) *Acosta de procur. Indor. Salut. Lib. iv. c. iii.* Post annos jam Quadragesima, ab Evangelii ingressu in tam immensa turba, vix quemquam qui Symboliduo capita intelligat; quid Christus sit, quid vita æterna, &c. Tota Catechisandi ratio umbratilis & ludicrae similis. — Mihi sane monstri simile Supervisum est inter tot millia Christianorum nomine donatorum, tam esse rarum qui Christum agnoscat, ut quod Ephesii olim de Spiritu Sancto, *Paulo* responderunt, possint hi de Christo melius Usurpare, neque an sit Christus audivimus. *Id. Lib. v. c. ii.* — Invenies tam tenuis & inopis messis apud Indos potentissimam causam in eo esse quod Divinis & occultis quidem sed Justis consiliis, antiquis Gentibus prædicatores fuerint prædicatione sua digni, cum nostri tam sint plerique indigni, ut longe plus evertant & dissiperent quam ædificent, atque Plantent. *Id. L. 4. c. iv.* See more out of the same Author, ap. *Hespin. Hist. Jesuit.* p. 231.

understood any two Articles of the Creed, knew any Thing of Christ, or an eternal Life; that the Missionaries are careless and do not take any right Course for their Conversion; that, among so many thousands of Indians who are said to be Christians, it was a rare Thing to meet with any who owned Christ, but all, like those *Epheſians* who St. Paul mentions, not to have heard whether there be an Holy Ghost, might answer, We have not heard whether there be a *Christ*: And this small Progress, he imputes to the Carelessness and evil Examples of those who are sent thither, who took no Pains to that End, so that though the antient Priests were suitable to their Calling, yet the Missionaries were so unworthy, that they destroyed more Souls than they gained or converted.

So little did they make it their Business to make them *Christians*, that they (*l*) permit them to pray and worship before their antient Idols, so they direct their Intention to a little Image of *Christ*, or some Saint which they have under their Cloaths; against which the Congregation of Cardinals *de Propagande Fide* published a Decree, July 6, 1646, which Considerations made one of their own (*m*) Communion affirm, ‘That they are the strangest Conversions in the World, that they take no care at all to instruct these People or to teach them any Thing;

(*l*) *Provin.* Let. p. 83, 84, and Moral Prac. of the Jesuits, p. 390.

(*m*) Sure and honest Means, &c. p. 82.

' Thing ; they baptize, them only without explaining to them the Virtue of that Sacrament, or what it signifies ; nay, without turning them from their former Idolatry.' These now are their Conversions, neither are they any better in that Part of the Indies subject to the Mogul, ' Where they have indeed spilled the Water of Baptism upon some few Faces, saith (n) one who lyed in a public Employment some Years there, working upon the Necessity of some some poor Men, who for want of Means which they give them, are content to wear Crucifixes, but, for want of Knowledge in the Doctrine of Christianity, are only in Name Christians. So that the Jesuits Congregations, there are very thin, consisting of some Italians which the Mogul entertains to cut his Diamonds ; --and of other European Strangers which come thither, and some few Natives.' (o) ' And yet the Christian Religion is tolerated there, and the Priests of all religious very much esteemed by the People.'

(n) Much the same Account is given of the Converts in Japan, that besides reading Pater Noster, Ave Maria, and some Prayers to Saints, they have little or no Knowledge of Religion.

Nor are these remote Converts only in such a miserable Condition, but, to come a little nearer Home, if we look upon the Profelytes in France,

(n) Terrie's Voyage to East-India, p. 450; Lond. 1655,
8vo. (o) Ibid. p. 440.

(p) Ogilby's Japan, p. 262.

we shall find their Case very little better if not worse; for so little are they instructed, (q) 'That two hundred Peasants came at once to the Intendant of their Province, complaining, that since their Conversion they knew not what Prayers to make, for they had been forbidden their old Prayers, and were not taught any other; nay, they are so unwilling of that Profession (r) that upon *Christi Day* 1686, 'many of them chose rather to pay a Fine, than put up Hangings before their Houses for the Procession; and yet we hear daily Brags of these Converts, which are such as we should be ashamed of, and so would any other Church but that which glories in her Shame.

But as they triumph mightily in Conversions which were never made, and Converts not instructed, nor really altered but only frightened for a Time; so, upon every little Occasion, they raise as loud Reports of the Accession of whole Nations to their Church, wherein they are indeed a little more ingenious, than in those which had no ground at all.

(q) Thus, when several Bishops of *Lithuania* and *Russia Nigra*, in the Year 1595, in hopes of restoring themselves to some Honours in the Diet of *Poland*, which by Means of the Jesuits they were deprived of, sent two of their Number to *Rome*.

(r) *Last Efforts*, p. 291. — (*Nouvelle de la Repub. des Lettres*, Juin, 1686. — Dans la dernière Fête Dieu plusieurs ont mieux aimé payer une Amende que de tendre devant leurs Maisons.

(s) *Smith's Account of the Greek Church*, p. 242, 243; and his *Narratio de Vita Cyrilli Lucarii*, p. 6, *inter jus Misericordia*.

Rome to offer their Submission and Obedience to Clement VIII. then Pope ; there was and is yet great Boastings of those Churches being reconciled to Rome ; ‘ Though their going thither in the Name of the Ruthenic Churches was protested against by Constantine Duke of Ossorovia, and the rest of the Greek Church, who resolved to continue in Obedience to the Patriarch of Constantinople.’

I could give more Instances of this Nature, but I refer them to another Chapter ; and conclude this Point of feigned Conversions, with a known Passage of the Intendant Marillac’s, in France, by which we may learn what Credit to give to the Reports of this Nature, when they have the Confidence to affirm such a Thing of a Person of Honour in public, and before his own Face ; yet did that Persecutor of the Protestants in Poictou, one Day dining with the (t) Marquis of Verac, ‘ give order, that the Inhabitants of the Place should assemble at the Cross ; where he went after Dinner, and, getting upon the Steps of the Cross, told the People in the Marquis’s Presence, that the King required them all to turn Roman Catholics, which he exhorted them to do, by telling them that, their Lord, the Marquis, was there come along with him to change his Religion ; which bold and impudent Untruth, that noble Gentleman immediately contradicted by assuring the People of the contrary, and that he had no Design to change his Religion. After this, what Credit can be given to these Men’s Report in private ?

C H A P.

(t) Last Efforts, p. 134, 135.

C H A P. IV.

*Of their laying Doctrines to our Charge, which
we never taught.*

AT a Time when the Gentlemen of that Communion make so loud Complaint of being misrepresented, as to their Doctrines and Practices, and with the utmost of their Rhetoric exaggerate the Injury, which by such Misrepresentations is done to Truth and their Church; it might rationally be expected, that they should believe what they say, and have some Sense of such unjust Proceedings; or at least should in Policy take care that their own Writings be not stuffed with false Charges against their Adversaries.

But it is somewhat surprising to find no care taken in so material a Point, and that they are no more solicitous to represent our Doctrines right, than to defend their own, which they seem wholly to abandon; if any Pains be taken by them, it is to bespatter the *Protestants*, and coin Opinions for them: ‘ For they find it much more easy to refute those imaginary Positions, than overthrow the well-grounded Tenets of the reformed Churches.’

Hence it is, that there is no Calumny so absurd which they blush to publish; and that the old Charge against the *Waldenses* and *Albigenses* is renewed, by the Author of *Popery Anatomized*,

mized, (a) who copies from the Jesuit (b) Parsons,
affirming, ' That they denied the Resurrection
' of the Dead, or that there is any such Place
*' as Hell ; that with the *Manichees* they held two*
' Gods, and that it avails a Man nothing to say
' his Prayers ;' with several other Doctrines of a
horrid Nature : But, if we consult the Authors
that wrote in or near the Time, we shall find
a quite contrary Account ; (c) that ' They were
' to all Appearance a very pious People, living
' righteously before Men, and believing all Things
' rightly concerning God, and all the Articles of
' the Creed ; and that their Lives (d) were more
*' holy than other *Christians* ; insomuch that, when*
' the (e) the King of France sent Commissioners
' to enquire of, and inspect their Lives
' and Doctrines, they informed him, that they
' baptized, and taught the Articles of the Creed
' and Precepts of the Decalogue, observed the
' Lord's Day, preached the Word of God, and
' that they were not guilty of those abominable
' Crimes imputed to them ; he swore that they

(a) *Papery Anat.* p. 15.

(b) In his *Three Convers.* of *Erglind.* p. 3. Edit. 1694.

8vo.

(c) Rainer. contra Wald. c. 4. *Haec secta magna habet*
speciem pietatis, eo quod eoram hominibus juste vivant, &
bene omnia de Deo credant, & omnes Articulos que in sym-
bolo continentur.

(d) Claud. Seiss. adver. Wald. p. 9. *Purioram quam cae-*
teri Christiani vitam agunt.

(e) Joa. Camer. p. 419. *Illi ad Regem referunt illis in locis homine baptizari, Articulos fidei & Decalogum doceri, & Dominicos dies religiose coli, Dei verbum exponi, beneficia & stupra apud eos nulla esse. His auditis Rex jurejurando addito ; me, inquit & cætero populo meo *Catholico* meliores illi viri sunt.*

' were better than he or his People, who were
' Catholics.'

But though the *Romanists* have no Authority for their Charge, yet they have a Motive which is always prevalent in that Church, the *Waldenses* and *Albigenses* with great Freedom reproved the Vices of the Pope and Clergy; and this was the chief Thing which subjected them to such an universal Hatred, and caused several wicked Opinions to be fathered upon them, which they never owned. For they agreed with the Faith of the *Protestants*, at this Day, as *Popliniere* affirms, who alledgedeth, the Acts of a Disputation between the Bishop of *Pamiers* and *Arnoldot*, Minister of *Lombres*, written in a Language favouring much of the *Catalan Tongue*; affirming, 'That some had assured him, that the Articles of their Faith were yet to be seen engraven in certain old Tables in *Alby*, agreeing exactly with the reformed Churches.' And Mr. *Fountain*, Minister of the French Church at *London*, told *Archbishop Usher*, that, (f) In his Time a Confession of the *Albigenses* was found, which was approved of by a Synod of French *Protestants*.

Thus, as the *Romanists* have brought most of the *Heathens* Rights and the ceremonious Part of their Worship into theirs, so they seem to be actuated by the same Spirit which taught the *Pagans* to represent our holy Religion in the most odious Manner; and they have found such Success attending this unchristian Artifice, that

(f) *Usher's Life and Letters*, p. 14. Letter to Mr. Thomas Lydiat.

it is hugged as their Darling, and when any Party discovers their Corruptions, they endeavour to expose them as Men of seditious Principles, which will effectually render Princes jealous of them, and draw upon them the Displeasure of those under whose Protection they might otherwise be secure; that the common People may entertain as great an Aversion to them, it is not only their Practice, but a Principle of their Policy, laid down by a famous (g) Jesuit, to charge them with such Opinions as are absurd in themselves and abhorred by all Men.

By this means they are sure to possess the Vulgar with such Prejudices, that they will lend no Ear to the other Side, whom they look upon as a sort of Monsters according to the Character these Politicians have given of them. And such Opinions being easily confuted, if they can but once persuade an ignorant Protestant, that the Church of which he is a Member holds them, there needs no great Industry to prevail with such a Man to leave it.

This Course the Popish Bishop of Ferns, in Ireland took, to persuade Father Andrew Sall, who had left the Jesuits among whom he had continued many Years, and about fifteen Years since became a Member of our Church, to return to the Romish Communion; insomuch, that Father (h) Walp confesses, That he had strangely misrepresented the Church of England in his Book against that Convert.

(g) Carpantur primum illa quæ in vulgo male audiunt, quæque absurditatem primo aspectu etiam rudibus ostendunt, cent. Politic. c. 18, p. 8.

(h) Walp's Letter, p. 18.

But, I think, never did any of their Writers equal (i) Father Porter, Reader of Divinity in the College of St. Isidore at Rome, who this very Year, in a Book printed there, and dedicated to the Earl of Castlemain, and licensed by the Companion of the Master of the sacred Palace and others, as a Book very useful for the Instruction of the Faithful, tells us, ‘ That the (k) God of the Protestants doth not differ from the Devil, nor his Heaven from Hell : And that the whole (l) Frame of our Religion is founded in this horrid Blasphemy, That Christ is a false Prophet ; ’ which he attempts to prove by another Misrepresentation as great as this, for saith he, the (m) ‘ English Confession of Faith asserts, that general Councils, guided by the Holy Ghost and the Word of God, may err ; ’ for which he cites the 19th and 20th Articles of our Church ; the latter of which only asserts, (n) ‘ That the Church ought to be guided in her Decisions by the Word of God ; ’ and though the former doth affirm, that the Church of Rome hath erred, yet it saith nothing of general Councils. The 21st Article indeed affirms, ‘ That they may err, and the Reason it gives is, because they are an Assembly of Men, who are not

(i) *Securis Evangelica Roma, 1687, 8vo.*

(k) *Colligitur Deum Religionis reformatæ non deferre à Diabolo, nec eius paradisum ab inferno, p. 151.*

(l) *P. 130. Structura Religionis reformatæ fundatur in hoc horrenda Blasphemia, Christum esse falsum Prophetam.*

(m) *Ibid. —— Confessio Angliae, Art. 19, & Art. 20, dicit Concilia Generalia, gubernata à spiritu sancto; possunt errare.*

(n) *Roger's Faith, Doctrine, and Religion professed in Eng. Camb. 1681, 4to.*

* not all guided by the Spirit and Word of God ; so that all this Friar's Exclamation of the Horridness of such a Doctrine, as he charged upon us, serves only to shew his own Immodesty, and to let the World see with what strange Confidence some Men can advance Assertions, and alledge Authorities which any one that can read will discover to be forged.

This, I confess, seems to be a new Charge of his own inventing, but that which he brings in another Place, (o) ' That we are not obliged by our Religion to pray,' was long since framed by the Priests at the Beginning of the Reformation, who persuaded the People, (n) ' That in England the Protestants had neither Churebes nor Form of Religion, nor served God any Way ; and they had so possessed them with that Opinion, that several Persons were reckoned Lutherans only because they were horrid Blafphemers.

' That the Decalogue is not obligatory to Christians, and that God doth not regard our Works, is one of the monstrous Opinions which (q) Campion had the Confidence to tell both our Universities was maintained by the Church of England ; and like a Child, who to cover one Untruth backs it with another, he quotes the Apology of the Church of England, as his Voucher, wherein these Words are found, (which are so clear, that they alone are enough to make those

(o) Sercu. Evang. p. 95. (p) Europ. Spec. p. 314, 336.

(q) Campion's Reasons Ref. Lond. 1687, 4to. See it also in the first Edition in Latin, Cosmop. 1681. Norunt isti suorum axiomata, opera nostra Deus nequaquam curat, &c.

blum, who, by translating and publishing this Treatise of *Campion's*, have made his Forgeries their own; the Words of the Apology are these)

(7) Although we acknowledge we expect nothing from our own Works, but from Christ only, yet this is no Encouragement to a Loose Life, nor for any to think it sufficient to believe, and that nothing else is to be expected from them; for true Faith is a living and working Faith, therefore we teach the People, that God hath called us to good Works.

And, that the Reader may see what Credit is to be given to the *Romanists* in this Point, I shall give an Account of the Doctrine of the several reformed Churches about the Necessity of good Works; and then shew, with what Confidence these Gentlemen affirm, 'That the *Protestants* teach that good Works are not necessary.'

The four (8) Imperial Cities in their Confession of Faith presented to the Emperor, in the Year 1530, having explained the Doctrine of

Justi-

city (9) Quamvis autem dicamus nihil nobis esse praesidij, in operibus & factis nostris, & omnem salutis nostræ rationem constituamus in solo Christo, non tamen ea causa dicimus, laxe absolute vivendum esse quasi tingi tantum & credere fatus sit homini Christiano, & nihil ab eo aliud expectetur, vera fides viva est nec potest esse otiosa, ergo docemus populum, Deum nos vocasse ad bona opera ut in eis ambulemus, &c. Corpus Confess. Fidei, p. 98. Gen. 1654, 4to.

(8) Confess. Argentin. c. 4. Nolumus autem hæc sic intelligi, quasi salutem in ignavis animi cogitationibus fidéve charitate destituta—ponamus: Quandoquidem certi sumus neminem justum, aut salvum fieri posse nisi amet summe Deum, & imitetur studiosissime—c. 5. Negamus quenquam plene posse salvum fieri, nisi huc per spiritum Christi evaserit, ut nihil iam honorum operum in eo desideretur.—c. 6. Præcationes & religiosa jejunia actiones sanctissimas, quæq; Christianos plurima doceant habemus, &c.

Justification alone by Faith only, have these Words, ‘ But we would not have this understood as if we allowed Salvation to a lazy Faith, for we are certain that no Man can be saved, who doth not love God above all Things, and with all his Might endeavour to be like him ; or who is wanting in any good Work : And therefore enjoin their Ministers to preach up frequent Prayer and Fasting, as holy Works and becoming Christians, in which the (t) *Augustan Confession* agrees with them, that good Works necessarily follow a true Faith, (for even at that Time the Calumny, that they denied the Necessity of them was very common, as appears by their solemn disclaiming any such Opinion in the (u) twentieth Article) affirming, (x) ‘ That he cannot have true Faith ‘ who doth not exercise Repentance.’ The same is taught by the (y) *Helvetian Churches*, in their Confession, composed at *Basil*, Ann. 1532, ‘ That true Faith shews itself by good Works ;’ and in another, (z) framed at the same Place, Ann. 1536, we find this Assertion, ‘ That Faith is productive of all good Works.’

The (a) *Bohemian Churches* affirm, ‘ That he who

(t) *Confess. Augst.* Art. 6. Docent quod cum fide reconciliamus necessario sequi debeat iustitia bonorum operum.

(u) Art. 20. Quod adversarii criminantur nos, negligunt à nobis doctrinam de bonis operibus, manifesta calunnia est, &c.

(x) Ib. Sec. de bonis operibus. Nec existere fides potest nisi in his qui poenitentiam agunt.

(y) *Confess. Basil.* sive *Mylyssania*, Art. 8.—Hæc [Fides] per opera charitatum se sine intermissione exercet, exercet atque ita probatur.

(z) Art. 13. Fides—præclaros omnium fructus pullulat—& est operum fæcundissima.

(a) *Confess. Bohe.* Art. 5. Docent ut qui in Dei nomine dum in vivis est poenitentiam agere neglexerit, eum mala exi-
cio perdendum.

‘doth not exercise’ Repentance shall certainly per-
 ‘ish;’ and, ‘That good Works are absolutely neces-
 ‘sary to Salvation,’ is the Doctrine of the (b) Saxon
 Reformers, in their Confession of Faith offered
 to the Council of Trent, Ann. 1551; and in that,
 presented to the same Council by the Duke of (c)
 Württemberg the following Year, there is this Pro-
 fession, ‘We acknowledge the Decalogue to con-
 ‘tain Injunctions for all good Works, and that
 ‘we are bound to obey all the moral Precepts of
 ‘it. (d) We teach that good Works are necessary
 ‘to be done.’ (e) And in particular it commends
 Fasting, and in the (f) twenty second Article of
 the French Confession it is affirmed, ‘That the
 ‘Doctrine of Faith is so far from being an Hin-
 ‘drance to an holy Life, that it excites us to it,
 ‘so that it is necessarily attended with good
 ‘Works.’

The Church of England agrees with the rest
 of the Reformed, Artic. 12. ‘That good Works
 ‘are acceptable to God, and do necessarily spring
 ‘out of a true and lively Faith.’ And the (g)

Con-

(b) Confess. Saxon. Art. de nova obedientia.—Necessaria
 est cura vitandi tales lapsus. Hæc manifesta necessitas, propo-
 sita summa poena si quos non movet ad bene operandum.

(c) Confess. Würtemb. Art. de Lege. Agnoscimus legem
 Dei cuius epitome est decalogus, præcipere optima justissima
 & perfectissima opera, & hominem obligatum esse ad obedien-
 dum moralibus præceptis Decalogi.

(d) Ibid. Art. De bonis operibus docemus bona opera, divi-
 nitus Præcepta necessario facienda esse.

(e) Ibid. Art. de Jejunio,—Jejunium sentimus utile esse, &c.

(f) Confess. Gall. Art. 22. Tantum abest igitur, ut bene
 sancteque vivendi studium fides extinguat ut etiam illud cieat &
 inflammet in nobis unde bona opera necessaria consequuntur.

(g) Confess. Helv. c. 16. Eadem [Fides] retinet nos in of-
 ficio quod Deo debemus & proximo, & in adversis patientiam
 firmat,

Confession of Faith subscribed by all the Churches
of *Helvetia*, Ann. 1566, and afterwards by the
Reformed of *Poland*, *Scotland*, *Hungary*, and
Geneva, gives this Account of the Faith of those
Churches: 'Faith causes us to discharge our Du-
ty toward God and our Neighbour, makes us
patient in Adversity, and produces all good
Works in us, so we teach good Works to be
the Offspring of a lively Faith. And although
we affirm with the Apostle, that we are justified
by Faith in Christ, and not by our good Works;
yet we do not reject them! But condemn all
who despise good Works, and teach that they
are not necessary.' And in the thirteenth and
fourteenth Articles of the (b) Scotch Confession,
they maintain the Necessity of all good Works,
because they are commanded by God; which is
likewise the Doctrine of the Dutch Churches, as
appears by the Profession of their Faith in the (i)
Synod of *Dort*, affirming, 'That it is impossible
that true Faith should be without Works, see-
ing it is a Faith working by Love, which caus-
es

firmat, & confessionem veram format, atque facit, & ut uno
verbo omnia dicam omnis generis bonos fructus & bona opera
progignit. Docemus enim vere bona opera enasci ex via
fide.—Quamvis ergo doceamus eum Apostolo, hominem gratis
justificari per fidem in Christum & non per ulla bona opera, non
ideo tamen vili pendimus, aut condemnamus opera bona.—
Damnamus itaque omnes, qui bona opera contemnunt, non cu-
randa & inutilia esse blaterant.

(b) Confess. Scot. Art. 13. Causa bonorum operum, & Art.

14.

(i) Confess. Eccles. Belgicar. in Synodo Dort. Art. 24. Fieri
non potest ut sancta haec fides in homine otiosa sit: Siquidem
non loquimur de fide vana, sed de ea quæ in scriptura dicitur,
Fides per charitatem efficax; quæ inducit hominem ut illis o-
peribus quæ Deus verbo suo præcepit, sese exerceat.

the same Man to do all those good Works, which
of God hath commanded in his Word. And the
same Divine is delivered in the Articles of the
Church of Ireland; but because I have not those
Articles at hand, I omit the Words. this I edi
Thus, by an universal Consent of all the Pro-
testants, we find the Necessity of good Works
maintained, and I challenge our Adversaries to
produce any one allowed Author who holds the
contrary among us (which is an Unity beyond
what they can shew in their Church for any one
Point); though if they could, it would not justify
their Charge who so often tell us, that we must
not take the Faith of any Church from private
Writings, but their public Confessions. I said in
But these Gentlemen scorn to be tied by any
Rules, though never so just, even in their own
Opinions; and therefore in a (k) Supplication di-
rected to King James, by several Romish Priests,
they affirm, 'That whosoever leaveth their Com-
munion for ours, beginneth immediately unto
his death a worse Life,' so it is grown into a Pro-
verb, 'That the Protestant Religion is good to
live in, but the Papist good to die in.' And
indeed they made it their Busines to possess their
People with that Opinion, so that Father Francis
de Neville, a Capuchin, confesseth, 'That he
did imagine for a long Time, that they of the
reformed Churches, admitting Justification by
Faith alone, did it to exclude good Works
from the Way of Salvation, and shew them-
selves in that to be Enemies of Charity and
of

(k) A Supplication to the King's most Excellent Majesty,
London: 1604, 4to.

(l) Reasons for Father Neville's Conversion, Chap. 26.

of other Virtues, and did therefore extreamly condemn them. But when they came to find their Doctrine, and see how they judge of good Works necessary to Salvation, and that

the Faith whereof they speak is not a dead Faith, but a lively Faith accompanied with good Works, he acknowledged they were wrongfully blamed in this, as in many other Things also.

But though this Gentleman was so sincere, yet there are but few among them who tread in his Steps; for to pass by all the Controvertists of the last Age, we need go no farther than these late Years, to find Instances of their Misrepresentations

in this Particular, (*m*) one of them, in a Book dedicated to her Majesty, tells the World, 'That the Principle of our Religion takes from us the Yoke of Fasting, freeth us from all Necessity of good Works to be saved, and of keeping the Commandments of God,' and, that we might not think her ascribed these only to be the Consequences of our Doctrines, he adds, 'That most of *Protestants* hold that Position, and that it is our express Doctrine,' and in another Place he affirms, 'That Praying, Watching and Fasting are wholly out of use among *Protestants*, and not only contrary to the Liberty of their new Gospel, but even fruitless, vain, superstitious Toys according to the Tickets and Principles thereof.'

(*n*) Another sets it down as one of the *Protestant Articles*, That good Works are not absolutely necessary to Salvation. Which Father! (*o*)

Q

Tur-

(*m*) Verit. Evang. p. 41, 108, Lond. 1687, 4to. A. (n)

(*n*) Touchst. of the Refor. Gol. p. 51, Lond. 1685, 12mo. |

(*o*) Manual of Controv. p. 65, Davoy, 1671, 8vo. |

Turberville confirms by being more particular, The Catholic Church, saith he, teacheth much Fasting, Prayer and Mortification; she exhorts to good Works, voluntary Poverty, Chastity and Obedience, the contrary to all which holy Doctrines are taught by Protestants. And again (p) very late Author insinuates, 'That it is all one to Protestants whether God be served with Fasting, Watching, Mortifying, or without; but the Roman Divine, Father (q) Porter, is more express; 'That one of the Causes, which renders the Reformed so averse to Popery, is, that they abhor Fasting and Repentance, and account Prayer and other Offices of Religion tedious; (r) that our Religion allows us to believe that good Works are not necessary to Salvation; (s) that, by our Doctrine, Thieves, Murderers, Blasphemers, &c. may attain Heaven by their being so, if they will but believe; and that by being such they are as much the Sons of God, as the Apostles were, with Abundance more of such abominable Stuff, fit only for carrying on a most malicious Design.

When with their best Rhetoric these Gentlemen have endeavoured to persuade the World, (p) Use of the Notes of the Church, p. 6.

(q) Secur. Evang. Introd. Sect. 2. Radices ex quibus horror Catholicorum possunt, sunt—Horror jejuniorum & operum poenitentiae, Pigritia & tedium frequentandi cultum laudesque divinas.

(r) Id. p. 179. Indulget pretensa Reformatio, credere quod bona opera non sint necessaria ad salutem.

(s) Id. p. 151. Cœlum Religionis Reformatae admittit, homicidas, adulteros, blasphemos, &c. qua tales, esto nunquam sua peccata detestati fuerint modo crediderint. And in another Place, p. 107. Ex Principiis ejusdem Religionis, sequitur adulteros, homicidas, idololatras; qua tales tam esse filios Dei, quam fuere Apostoli, &c.

'That they are abused in the Account given of their
Doctrines by our Divines,' all they pretend to
complain of amounts to no more than this, 'That
we have drawn Consequences from our Doctrine
'which they will not hear,' and we find not that
their greatest Malice can pretend to much more;
surely then it is high Time for them to reflect a
little upon that Counsel of our (4) Saviour, first
to pull the Beam out of their own Eye.

It is not for want of Materials, but because I would not be too prolix, that I produce no more Particulars in this Point of good Works, for I do not remember to have seen any one of their Writings which is not guilty in this Kind; I have more need to make an Apology for insisting so long upon this one Particular, but I was easily induced to it, knowing that one of their great Designs is to possess the devoutest Sort of Men with a Belief, that we left their Communion to have greater Liberty for the Flesh, in Prosecution of which they are so strangely immodest, as to publish such false Opinions for us, as directly contradict our public Confessions, the discovering of which I looked upon the best Way to oppose their Slanders.

But to take a short View of other Particulars :
The Author of *Veritas Evangelica* before cited
runs wholly upon this Point, That we believe
the whole Church hath failed, and thence ar-
gues, that Christ had no Church for some Years.
Into the same Error Father (u) Mumford, the Je-
suit, runs ; and another affirms, (x) That we teach
Q. 2.

the Church of all Nations is confined to England.

Because we reject all Traditions that are not according to the Rule of *Birments*, received every where, at all Times and by all, Father (y) Porter lays this down as one of our Principles, 'That all Traditions of all Sorts are the Inventions of Men'; though he could not but know, that we receive the Scriptures from such an universal Tradition, and are ready to embrace any other Doctrine conveyed to us as they are.

With the same Sincerity and Modesty he affirms, (z) 'That we pretend that the express Words of Scripture are our Rule of Faith without any Interpretation or Consequence drawn from them'; though, not to mention other Churches, the (a) Church of *England* declares, 'That we are to be guided not only by the express Words of the Scripture, but by the Consequences drawn from it,' and yet this Gentleman affirms, 'That our Confessions of Faith pretend only to the express Words.'

It is notoriously known, that our Differences about Church Government are no Articles of our Faith, and yet this Author tells (b) us, 'That the Equality of Power in the Pastors of the Church is one of the fundamental Articles of

(y) Secur. Evangel. Quintum Principium. Omnes omnino Traditiones sunt inventiones humanæ.

(z) Secur. Evang. Introd. Sec. 4, 5, 6, & p. 9. Where under this Head, Rescentur præcipuæ heterodoxæ Religionis Principia, he reckons that for one. (a) Art. 6.

(b) Secur. Evang. p. 26. Omnes Pastores Ecclesiae æqualem habent autoritatem & potestatem, &c.—Hæc sunt dogmata fidei Reformatæ, hæ bases & fundamenta pretensa Reformationis.

the Reformation.' A Way of misrepresenting which hath been sufficiently blackened by themselves, so that I need say nothing to expose it.

But to leave this Frier, whose whole Book consists of little else but as bad or worse Assertions, one of their (*c*) Champions, could persuade the World, 'That we account the Belief of Transubstantiation to be Idolatry.' A cunning Artifice to draw the People from considering where the Charge is laid, not against the Doctrine of the corporal Presence, but the Adoration of the Host. And his fellow (*d*) Advocate seems resolved not to be behind-hand, when he affirms, 'That we believe there is nothing to be hoped for of Substance in the Sacrament.'

We dispute with great Earnestness against the idolatrous Worship given to Angels and Saints in that Church, and our Adversaries have found it impossible to make a fair Defence for it; therefore they betake themselves to prove, that those happy Spirits pray for us, which we acknowledge as well as they, and yet a very (*e*) celebrated Writer affirms, that we deny it. We profess to believe the Article of the Communion of Saints, but Mr. (*f*) Ward hath the Assurance to tell the World, 'That Protestants believe no Communion of Saints.'

Hitherto we have had Instances of their direct Way of misrepresenting, but they are not so unskilful as not to be furnished with finer Methods, and which are not so easily discovered by the Val-

(c) *Transub. defend. in the Introd.*

(d) *Answ. to a Dis. against Trans.* p. 7

(e) *Touchstone of the Reform. Gosp.* p. 63, 71

(f) *Monomachia*, p. 20.

Vulgar. When they are eagerly disputing, it is
 an easy Thing to drop some Assertion, which
 in the Heat of Discourse shall pass unheeded
 by the warm Adversary, but they will be sure
 to resume it, and make their Advantage of its
 not being contradicted, either during the Con-
 ference, or afterwards, to some of the Persons
 then present; which renders it necessary for
 those who engage with them to watch every
 Word, and not only attend to the main Que-
 stion; for by this Method they gain one of
 these two Points, if their Insinuation be not
 answered at first, they will urge the Point as
 granted, and if the Disputant deny it, they pre-
 sently cry out, That he is now reduced to a
 Strait, and so denies what he owned before,
 which Observation shall be surely seconded and
 applauded by their Adherents, and often leaves
 an Impression in the weaker Hearers: On the
 other hand, if, when they find themselves pres-
 sed, and at a Stand, (which is their usual Time
 to drop such a bye Assertion) and that their Ar-
 tifice is discovered, and their Position denied,
 they leave the first Point and pursue the other,
 and so engage insensibly in a desultory Dispute,
 from one Thing to another, never fixed, by
 which they render most Disputations ineffectual;
 so that, whether stopped in their Design or not,
 they make their Advantage, either to misrepre-
 sent our Doctrine, or extricate themselves from
 the Difficulties they cannot resolve.

Thus, one of their Divines urging the Auth-
 ority of the Fathers to a *Protestant*, and not willing
 to expose himself so far, as to affirm in ex-
 press Terms, that we thought those Holy Men
 divinely

divinely inspired, used this Expression, ‘ That feeling we owned the Authority of the divinely inspired Fathers, he would prove the Infallibility of the Church from their Writings.’ To this the Gentleman, not regarding the Epithet, answered, that he could not, and so proceeded in the Dispute : They had not been parted many Hours, but the Frier desired some of the Company, to observe how the *Protestants* contradicted themselves, about their Rule of Faith, professing to receive whatever was inspired by the Holy Ghost; and yet not admitting the Writings of the Fathers into the Rule, though the Opponent had acknowledged, that they were inspired from above ; and when it was replied, that there was no such Concession, he urged, ‘ That when he termed them divinely inspired, there was no Exception taken at it, which was a tacit affirming them to be so.’ But the Gentlemen were too wise to be caught with so very slight an Appearance.

I shall have Occasion, to give a farther Account of this under another Head; therefore I shall at present only observe, that, how thin soever this Artifice is in itself, they use it in their public Discourses, as well as private Conversation; Mr. Clench, arguing for the Infallibility of Councils, hath these Words, (speaking of our Appeal to the four first General Councils) ‘ (g) I know no Reason why the Church should be credited in the four first General Councils, and slighted and disbelieved in the following : Christ promised he would be with them to the Consummation’

(g) St. Peter’s Supremacy discussed, p. 20.

mation of the World. ---- I can find no Place where Christ promised to be with them for a limited Time, so as to direct them in their first Assemblies, and to leave them for the future to themselves.' Here he would make the Reader believe, that we receive those Synods, as believing them secured from Error, by Christ's Promise; for else his Argument is impertinent; but we do not receive them on any infallible Authority of theirs; not because they could not err, but because they did not; and therefore we reject others, because they have erred; for we know of no Promise made to them, but are yet ready to receive any such Councils as the first were, who govern themselves by the Holy Scriptures.

They find no great Difficulty in confuting imaginary Opinions, which makes them so very dexterous in this Method. To dispute against our Doctrine of Justification by Faith was too hard a Task; and therefore (b) F. T. coins a new Definition of it in the middle of his Argument, and immediately runs away with that, endeavouring to prove, that Faith is not an assured Belief that our Sins are forgiven; learnedly arguing against his own Imagination: However, he had what he aimed at; for he made a Shew of saying somewhat, and if he could but persuade any ignorant Protestant, that the Definition was owned by the Reformed, he was sure he had overthrown it.

With the same Sincerity another of their Champions (i) would insinuate, that the *Protestants* left the Communion of *Rome*, because of the Wickedness of the Members of that Church, and there-

(b) *Man of Cont.* p. 258. (i) *Nubes Testium*, p. 2. (1)

fore heaps up Authorities to prove, that it is not a sufficient Motive for a Separation from them; but all his Labour is to very little Purpose, for we know the Tares and Wheat are to grow together until Harvest; and not only the Wickedness of their Priests and Bishops, but the Errors and monstrous Corruptions of their Church, could not have justified our Separation, if they had not endeavoured to force us to be Partakers of those Abominations, which we durst not do, lest we should be Partakers of those Plagues, which are denounced against them. It was an easy Matter to prove the former no Ground for Separation, but something hard to undertake the other Point, so that our Author wisely waved it.

It was observed by the (k) Duke of Bucking-
ham, ' That these Gentlemen served themselves
of hateful Nick-names, when they are pressed
in Disputes about Religion; which is another of
their Artifices to promote the same End. It was
long since put in Practice by the Bishops of Nice,
who set up the Worship of Images: (l) for no
sooner were they pressed with a Passage out of
Eusebius, but they brand him with the Title of
an *Arian*; which Example hath been since fol-
lowed by the Gentlemen of that Communion, on
purpose to make the World believe, that their
Adversaries held the Doctrines those Names im-
port: The *Nicolaustans* are represented in the Re-
velation as the worst of Men, therefore the De-
fenders of Priests Marriage had that Name im-
posed upon them.

(k) In his Answer to the Spanish Abass. Inform. See the Connection, p. 143.

(l) Council Nicaen. 2d Act. 6.

posed on them, that the common People might think they held the Community of Wives as that Sect did; and so the Opposers of *Transubstantiation* were nick-named *Stercoranists* and *Painters*.

This Artifice they made great use of in suppressing the Loyal Remonstrance in *Ireland*, which I gave some Account of in the former Chapter; (m) the Name of *Protestant* is a most odious Appellation among them; therefore *Riddere* the Commissary, in his Letter to Cardinal *Barberini*, stiles them *Irish Protestants*, and the same Cardinal had before called them the *Valesian Sect*.

The Success attending this Method hath been so great, that Father *Contzen* (n) hath formed it into a Rule; and how well it is observed, may be seen by their daily Practice. For, as Mr. *Travers* complains, (o) 'They call us *Calvinists*, &c. but we content ourselves with the honourable Name of *Christians*: To be a *Franciscan*, a *Thomist*, *Scotist*, we leave to them who have rent assunder Christ's Body; but we have no such Custom to name ourselves of any Man.' It was an old Device of the *Arians*, to call themselves the only true *Catholics*, and all others *Ambrofians*, *Athanafians*, &c. but this is not the only heretical Example after which the *Romanists* do exactly copy.

The preceding Instances are Warrant enough for me, to renew my Request to the Reader, not to believe them when they affirm, 'That such a particular

(m) Hist. of the *Irish Remonst.* p. 506, 511.

(n) *Cont. Pol.* p. 97.

(o) *Traver's Answer to a Supplicatory Epistle*, p. 339, 340.
See the Picture of a *Papist*, p. 37.

' ticular Doctrine is Part of the reformed Religion ;' for we have seen that they are not over sincere in that Matter. If Men are found fathering Doctrines upon their Adversaries, which they abhor as much or more than they, will any Man in his Wits believe such an Imputation coming from those Men ? But, not only the Insincerity of the Persons, but the Deceit of the Method itself, ought to make us cautious : For, if any particular Doctrine were taught by some of our Divines, it doth not follow that it is a Part of the *Protestant* Religion : If a Person be of any particular Opinion, he ought not to lay such a Stress upon it, as to make it Part of his Religion, for that consists in a few plain Articles, and if the other be overthrown, as long as these remain, the Religion remains intire.

I mention this, because I have some Experience, that the Gentlemen do not misrepresent our Doctrines, only to make the World have an ill Opinion of them, but to get Advantage of engaging with those, who hold some particular ill-grounded Opinion, that, having refuted it, they may seem to have triumphed over a *Protestant* Principle. And this Advantage is too often given them by unwary Men, who, presuming on their own Abilities, chuse rather to defend some private Sentiment than the common Articles of our Faith. An ill Cause will not admit of a sound Defence, and therefore it is no hard Task to overthrow unwarrantable Positions ; which should make those who deal with them use more care ; For if they should be able to defend their Opinion, the Truth of the *Protestant* Religion is not one Jot more apparent, but the Adversaries

of it have a plausible Pretence to affirm, that such a Position is one of the Doctrines of it; and if it be found incapable of Defence, these Gentlemen, who brag when there is no Cause, will triumph unmeasurably, and amuse many ignorant and weak Souls.'

The Sum of all is, ' That having to do with Men, whose Talent at misrepresenting improves daily, it is our indispensable Duty to be well acquainted with the Particulars of our Faith, that neither their Eloquence in persuading, their Artifice in deforming our Doctrines, nor the Fame of their Abilities, may either put us on defending those Doctrines which we do not teach, nor persuade us that our Religion approves them.' We have many Instances of those who have split upon this Rock; I never met with any of their Converts who understood our Religion, but, having entertained wrong Notions of it, were persuaded to change upon the Confutation of those imaginary Tenets. ' I desire these Gentlemen to name any one Book of Controversy, which they think is written with most Sincerity on their Side; and I engage myself to produce several false Imputations in it; by this Trick they find most Success; so that, if all our People would labour to understand their Religion, the *Romanists* would have but few Converts.'

After what has been said, it may be necessary to add a Word or two concerning Loyalty to the King, and the present civil Establishment. The Transition from a Change of Religious to Civil Principles is easy. For, as by the Doctrines of his new Religion, the Convert ought to look upon all who differ from him as Heretics devoted to Destru-

Destruction, and that it is in the Power of the Pope to excommunicate Princes and give their Dominions to another, the Allegiance of such an one must stand on a very tottering Foundation, ready to fall to the Ground at every Blast which comes from Rome.

But the Case of our English Converts is peculiar, and there being a Pretender to the Throne of these Kingdoms, who is of the same absurd and uncharitable Way of thinking with themselves, they are strongly tempted to abandon their lawful Sovereign, and transfer their Allegiance to one who brings so powerful a Recommendation along with him.

Were the Pretender to his Majesty's Crown of the reformed Religion, as he stands excluded by the Laws of the Land, the Nation could not receive him without incurring the horrible Guilt of Perjury. But in that Case our Papist would consult his own immediate Security, and prefer the reigning Prince to the abjured Pretender: Though he must grant, that the Shadow of Title would be as strong in the exiled Protestant, as it is now in the Papist. The only Difference is, that he has at present some distant Hope of the full Enjoyment of his Religion, which in the other Case he cannot expect. And surely, when a Change of our holy Religion is attended with such pernicious Consequences to the State, it is incumbent upon all who have it in their Power, to endeavour to put a Stop to the Progress of Popery.

The Papist Priests are generally Men of Address, who insinuate themselves into all Company, where they think their Artifices will in the least prevail. And their real Characters not being immediately

mediately known; they are more enabled to infil their poisonous Principles into the Ignorant and Unwary. They first of all win upon the Affections, by doing little Offices of Kindnes to the intended Convert; and when they have gained the Passions to their Party, under a borrowed Character, by degrees, Opportunities are taken to pull off the Mask, and to execute their Mission to Advantage. And let no Man despise what has been said, under Pretence their Converts are chiefly among the meaner Sort of People: In Times of Distress and Danger the poorest Man is of Consequence, as well to his Country as the richest. It is the Courage of the Meanest, with respect to Fortune, that his Majesty must rely on for the Support of his Crown.

Let it be remembered, that, when a Man turns from *Protestantism* to *Popery*, his Majesty not only loses a Friend but gains an Enemy: For I never yet knew, or heard of a *Popish* Convert, since the *Revolution*, that retained his *Civil*, when he parted with his *Religious* Principles.

F I N I S.

